

THE CRITICAL REVIEW.

For NOVEMBER, 1789.

*An Introduction to the Principles of Morals and Legislation. By
Jeremy Bentham, Esq. 4to. 19s. in Boards. Payne and Son.*

THIS work was printed in the year 1780; and in this interval Mr. Bentham has discovered that the plan and the execution were in some respects imperfect. These Principles were designed as an introduction to a plan of a penal code, in terminis; and they would not now have been published in their imperfect state, but that they were essentially necessary to some other treatises, for our author is prolific, and many different works, either in manuscript, or already printed, are alluded to. The Defence of Usury, which we formerly examined, owed its origin to our author's Principles not admitting of this crime, so that he was led to enquire whether it was a crime or no: the pursuit of truth is endless. We cannot point out the defects of this work, as a system, better than in the author's own words.

‘ An introduction to a work which takes for its subject the totality of any science, ought to contain all such matters, and such matters only, as belong in common to every particular branch of that science, or at least to more branches of it than one. Compared with its present title, the present work fails in both ways of being conformable to that rule.

‘ As an introduction to the principles of morals, in addition to the analysis it contains of the extensive ideas signified by the terms pleasure, pain, motive, and disposition, it ought to have given a similar analysis of the not less extensive, though much less determinate, ideas annexed to the terms emotion, passion, appetite, virtue, vice, and some others, including the names of the particular virtues and vices. But as the true, and, if he conceives right, the only true ground-work for the development of the latter set of terms, has been laid by the explanation of the former, the completion of such a dictionary, so to style it, would, in comparison of the commencement, be little more than a mechanical operation.

‘ Again, as an introduction to the principles of legislation in general, it ought rather to have included matters belonging exclusively to the civil branch, than matters more particu-

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larly applicable to the penal: the latter being but a means of compassing the ends proposed by the former. In preference, therefore, or at least in priority to the several chapters which will be found relative to punishment, it ought to have exhibited a set of propositions which have since presented themselves to him as affording a standard for the operations performed by government, in the creation and distribution of proprietary and other civil rights. He means certain axioms of what may be termed mental pathology, expressive of the connection betwixt the feelings of the parties concerned, and the several classes of incidents, which either call for, or are produced by, operations of the nature above mentioned.

‘The consideration of the division of offences, and every thing else that belongs to offences, ought, besides, to have preceded the consideration of punishment: for the idea of punishment presupposes the idea of offence: punishment, as such, not being inflicted but in consideration of offence.

‘Lastly, the analytical discussions relative to the classification of offences, would, according to his present views, be transferred to a separate treatise, in which the system of legislation is considered solely in respect of its form: in other words, in respect to its method and terminology.’

Mankind, Mr. Bentham tells us, are governed by pleasure or pain; and on these the very extensive principle of utility is founded. This principle is described, and its advantages above those adverse to it, are pointed out: the adverse principles are asceticism, which, by a little perversion, is made to signify the mistaken notion which has been often entertained, that by voluntary punishment or mortification, we may obtain the favour of the deity, or fame; and secondly, sympathy or antipathy, in other words, the moral sense, rule of right, &c. The first, our author thinks, is only the principle of utility misapplied, and the second a negation of principle rather than any thing positive.

Pleasures or pains, therefore, the origin of this universal principle of utility, are next examined, and their sources, or, in our author's phraseology, which is often a little affected, their ‘sanctions’ are explained. The great use of this chapter is to discriminate the different kinds of pains and pleasures, and to point out ‘the efficacy of certain moral forces.’ The next chapter is on the means of measuring the value of a ‘lot of pleasure or pain,’ for as these are the instruments with which a legislator works, it is necessary to examine their force. There is, however, some danger, that different individuals will not estimate by the same standard. The various kinds of pleasure and pain are next enumerated very particularly. Our author pretends that his catalogue is complete; and that it must be so, from the analytical process by which it was formed,

formed, but the process is reserved for a future work. He then proceeds to those circumstances which influence the operation of these different powers, inasmuch as they influence the sensibility.

After these preliminaries Mr. Bentham comes a little nearer to the subject, in his chapter on human actions. The demand for punishment depends, he says, in part, on the tendency of the act, which is determined by its most important consequences; and in part by the intention, including the consciousness; by the motives and disposition. The first part of the examination relates to the act and its circumstances. An act is either positive or negative, though these are often convertible, at least in their terms; external or internal; transitive or intransitive, a distinction not well discriminated, as the author means by transitive the communication of motion; transient and continued, distinguished from repeated; divisible and indivisible. Circumstances are distinguished with equal minuteness, which may probably be useful in examining the force of what is alledged in extenuation, or of what may aggravate a crime. It is not easy to say that much of this distinction is useless, because we do not yet see the application; but we are certain that our author's fondness for systematical division has sometimes carried him into a disgusting minuteness; and his logical enquiries, for his analysis seems to depend on logical disquisition, have, we suspect, led him occasionally to refinements not really useful. The intention may regard the act, or its consequences: but perhaps it may be more agreeable to select our author's example of different kinds of intention, than to follow the abstract distinctions.

' One example will make all this clear. William II. king of England, being out a stag-hunting, received from sir Walter Tyrrel a wound, of which he died. Let us take this case, and diversify it with a variety of suppositions, correspondent to the distinctions just laid down.

' 1. First then, Tyrrel did not so much as entertain a thought of the king's death; or, if he did, looked upon it as an event of which there was no danger. In either of these cases the incident of his killing the king was altogether unintentional.

' 2. He saw a stag running that way, and he saw the king riding that way at the same time: what he aimed at was to kill the stag: he did not wish to kill the king: at the same time he saw, that if he shot, it was as likely he should kill the king as the stag: yet for all that he shot, and killed the king accordingly. In this case the incident of killing the king was intentional, but obliquely so.

‘ 3. He killed the king on account of the hatred he bore him, and for no other reason than the pleasure of destroying him. In this case the incident of the king’s death was not only directly, but ultimately intentional.

‘ 4. He killed the king, intending fully so to do; not for any hatred he bore him, but for the sake of plundering him when dead. In this case the incident of the king’s death was directly intentional, but not ultimately: it was mediately intentional.

‘ 5. He intended neither more nor less than to kill the king. He had no other aim nor wish. In this case it was exclusively as well as directly intentional: exclusively, to wit, with regard to every other material incident.

‘ 6. Sir Walter shot the king in the right leg, as he was plucking a thorn out of it with his left hand. His intention was, by shooting the arrow into his leg through his hand, to cripple him in both those limbs at the same time. In this case the incident of the king’s being shot in the leg was intentional: and that conjunctively with another which did not happen; viz. his being shot in the hand.

‘ 7. The intention of Tyrrel was to shoot the king either in the hand or in the leg, but not in both; and rather in the hand than in the leg. In this case the intention of shooting in the leg was disjunctively concurrent, with regard to the other incident, and that with preference.

‘ 8. His intention was to shoot the king either in the leg or the hand, whichever might happen; but not in both. In this case the intention was inclusive, but disjunctively so: yet that, however, without preference.

‘ 9. His intention was to shoot the king either in the leg or the hand, or in both, as it might happen. In this case the intention was indiscriminately concurrent, with respect to the two incidents.’

Mr. Bentham next considers how far consciousness or unadvisedness may influence the complexion of crimes. He then examines motives, which are all traced up to the two great principles, pleasure and pain; and a catalogue of motives is added, corresponding to that of pleasures and pains. The order of pre-eminence among motives, is a curious section of this chapter. Good will, as it coincides most closely with the dictates of utility, is placed at the head; the love of reputation and the desire of amity succeed. He feels a difficulty of arranging religious motives, because religion is so various and opposite in its effects, in consequence of the variety of its tenets; but at the bottom of the list are placed the self-regarding, dissocial motives and displeasure. The disposition is the last circumstance which influences the tendency of any action; and the disposition is evinced from the apparent tendency of the

the act, as well as from the nature of the motive. Mr. Bentham examines at great length the disposition, as it is shown by the tendency of the act; and then proceeds to a curious problem—to measure the depravity of a man's disposition. It is constituted, he says, by the *sum* of his intentions, which owe their birth to motives: these are seducing or corrupting motives, and tutelary or preserving ones. After examining each kind in all its circumstances, he concludes, that the strength of the temptation in any case, after deducting the force of the social motives, is as the sum of the forces of the seducing, to the sum of the forces of the occasional tutelary motives. This would not have appeared a discovery if he had not omitted the second term—to the power of resistance; for he then would only have said, that the actions were good or bad, in proportion to the force or power of the motives; a position often repeated, and never disputed. Indications which respect the depravity of an offender's disposition, and rules for measuring that depravity, follow.

The consequences of a mischievous act, form, as our author observes, the last link in the chain of causes and effects. The mischief of an act is, he remarks, the aggregate of its mischievous consequences, which was already implied in the abstract term of mischief; but it is then divided into primary or secondary consequences; and among the secondary is arranged, with great propriety, the probability of affording a foundation for future outrages, not only by showing the practicability of the attempt, but by weakening the restraining motives. It is, however, observed, that in some instances, the secondary consequences may be beneficial, when the primary ones are injurious; as, for instance, where the example made of the offender is more extensively useful than his crime was hurtful. The mischief of an act may appear indeed in many different shapes, and is not taken away by the nature of the motive; on the contrary, the secondary mischief of the act may be aggravated by the motive, so far, at least, as respects the future behaviour of the person. A mischievous act, our author thinks, is more so when it proceeds from a self-regarding than when from a dissocial motive. We shall select what Mr. Bentham observes respecting religion, as a motive.

‘ If a man happen to take it into his head to assassinate with his own hands, or with the sword of justice, those whom he calls heretics, that is, people who think, or perhaps only speak differently upon a subject which neither party understands, he will be as much inclined to do this at one time as at another. Fanaticism never sleeps; it is never glutted; it is never stopped by philanthropy; for it makes a merit of trampling on philan-

thropy : it is never stopped by conscience ; for it has pressed conscience into its service. Avarice, lust, and vengeance, have piety, benevolence, honour ; fanaticism has nothing to oppose it.'

Punishment, according to Mr. Bentham, is in itself an evil, but it is enforced to prevent greater evils. It ought not, therefore, to be inflicted, where there is no mischief to prevent, that is, where the act, on the whole, is not mischievous, where it must be inefficacious, unprofitable, or too expensive ; and where it is needless, or the subsequent mischief may be better and more easily obviated. Each of these cases is satisfactorily illustrated and explained. When neither of these cases occur, there are four objects of punishment, 1st, to prevent offences ; 2dly, to prevent the most mischievous ones ; 3dly, to prevent unnecessary and wanton mischief ; and, 4thly, to prevent it at the easiest rate, or the least expence. Various rules are laid down by which these different objects may be best attained. ' The properties to be given to a lot of punishment ' are next ascertained. Punishment ought to be variable, in proportion to the mischief of the offence ; equable ; commensurable to other punishments, that is, where the lowest degree of the more severe is still greater than the highest degree of that class which immediately follows : characteristical, or suitable to the offence, exemplary, frugal, subservient to reformation, disabling the offender to repeat the crime, subservient to compensation, not unpopular and remissible. Many of these properties of punishment are, in some measure, incompatible with each other, and some are probably inadmissible ; but this chapter ought, perhaps, to be considered as a theoretical outline only.

Mr. Bentham next proceeds to offences ; and these he determines to be only acts detrimental to the community, that is, to one or more of its members, either assignable or unassignable. This leads to a division of offences into private, semipublic, self-regarding, public, and complicated ; which are offences by falshood, and offences against trust. These classes are again subdivided very minutely, and it will not be difficult to ascertain those subordinate divisions. We shall, however, transcribe our author's manner of connecting offences against religion with the public offences.

' Whether or no a man has done the act which renders him an object meet for punishment or reward, the eyes of those, whosoever they be, to whom the management of these engines is entrusted, cannot always see, nor where it is punishment that is to be administered, can their hands be always sure to reach him.

him. To supply these deficiencies in point of power, it is thought necessary, or at least useful (without which the truth of the doctrine would be nothing to the purpose) to inculcate into the minds of the people the belief of the existence of a power applicable to the same purposes, and not liable to the same deficiencies: the power of a supreme invisible Being, to whom a disposition of contributing to the same ends to which the several institutions already mentioned are calculated to contribute, must for this purpose be ascribed. It is of course expected that this power will, at one time or other, be employed in the promoting of those ends: and to keep up and strengthen this expectation among men, is spoken of as being the employment of a kind of allegorical personage, feigned as before, for convenience of discourse, and styled *Religion*. To diminish then, or misapply the influence of religion, is *pro tanto* to diminish or misapply what power the state has of combating with effect, any of the before-enumerated kinds of offences; that is, all kinds of offences whatsoever. Acts that appear to have this tendency may be styled *offences against religion*. Of these then may be composed the tenth division of the class of offences against the state*.

It is with great regret that we cannot pursue our author in his subdivision into orders, and even into genera, which is carried no farther than the first class. This part of his work is extremely curious and often important; but the parts are so intimately connected, that a minuter analysis would be totally inconsistent with our limits. That part which relates to insolvency is new and ingenious: we dare not say that it is strictly correct.

* It may be observed, that upon this occasion I consider religion in no other light, than in respect of the influence it may have on the happiness of the present life. As to the effects it may have in assuring us of, and preparing us for, a better life to come; this is a matter which comes not within the cognizance of the legislator.—See tit. (Offences against religion).

I say, offences against religion, the fictitious entity: not offences against God, the real being. For what sort of pain should the act of a feeble mortal occasion to a being unsusceptible of pain? How should an offence affect him? Should it be an offence against his person, his property, his reputation, or his condition?

It has commonly been the way to put offences against religion foremost. The idea of precedence is naturally enough connected with that of reverence. *Εν Διο; ἀρχόμεθα*.—But for expressing reverence, there are other methods enough that are less equivocal: and in point of method and perspicuity, it is evident, that with regard to offences against religion, neither the nature of the mischief which it is their tendency to produce, nor the reason there may be for punishing them, can be understood, but from the consideration of the several mischiefs which result from the several other sorts of offences. In a political view, it is only because those others are mischievous, that offences against religion are so too.

The last chapter of this volume is on the limits between private ethics and the art of legislation ; for legislation comprehends the civil and the penal laws, while offences and punishments comprehend only the last branch. These two branches cannot be easily distinguished ; and we may also, after Mr. Bentham, remark, that the limits between legislation and private ethics, are not easily ascertained. Our author first begins with ethics, and examines the distinction between private ethics and legislation, in the cases which he formerly pointed out as unmeet for punishment. Where punishment would be unprofitable, ethics may, perhaps, be of service. On the whole, private ethics teach how each man may dispose of himself, to pursue the course most conducive to his own happiness, by means of such motives as offer of themselves. Legislation, on the contrary, teaches how man, in society, should pursue that course which is conducive to the good of the whole, by motives calculated for that purpose by the legislature. The next distinction is between penal and civil jurisprudence. The general title may be divided into expository, that branch which explains what the law is ; and censorial, or what it ought to be. Laws are indeed subdivided according to their extent, the political quality of those they are intended to regulate, the time of their being in force, the manner in which they are expressed, and the concern they have with punishment. It is the last distinction which is the author's object ; but he only states the question : he means to examine it in a future work. Some slight hints of what may be expected in this new work are subjoined ; but we shall prefer waiting for a more full discussion.

Such nearly is the very elaborate work of our author, which, as a system, is in some degree new : it is vast, comprehensive, and able. When we have, however, given it this character, we must remark, that the outline is filled up very unequally. Long and intricate discussions end in trifling conclusions ; affected refinement sometimes stands in the place of useful distinctions, and the parade of system is so highly laboured as frequently to disgust, with that formal regularity, which, perhaps, under better management, would be convenient and useful. Yet, with our author's improvements, a little attention to the more elegant ornaments, and some care in rendering the systematic regularity less glaring, he might render his work both pleasing and useful.

Medical Inquiries and Observations. To which is added an Appendix, containing Observations on the Duties of a Physician, and the Methods of improving Medicine. By Benjamin Rush, M. D. The Second Edition. 8vo. 4s. in Boards. Dilly.

DR. Rush has collected into one volume the different essays which were scattered in various collections, some that appear to have been printed separately, and others which seem now to be published for the first time. The second edition in the title page refers, we believe, only to the reprinting in England. We shall notice, in their order, the different tracts which have not yet occurred in our former warfare.

The first is an Enquiry into the Natural History of Medicine among the Indians of North America, and a comparative View of the Diseases and Remedies with those of civilized Nations. This essay was read in 1774 to the American Philosophical Society. It has no place in the first or second volume of their Transactions, and indeed it was read subsequent to the publication of the first. We do not perceive that it contains any important observation which is new. Our author traces, from the manners and the habits of the Indians, their peculiar diseases; and he tells us he does not find that they were ever subject to scurvy. Indolence and unalimentary food are the parents of this disease; but to neither are Indians accustomed. We remember, however, in some of the American sieges of the seven years war, to have heard that this disease appeared among them. The venereal disease was, he thinks, communicated by the Europeans; and he observes, that the leprosy, elephantiasis, and scurvy, appear to be different modifications of the same disorder. This is a vague and loose observation, which is only supported by a very distant analogy. If there was a class of diseases, styled depravations, to it each of these might be referred; but the elephantiasis is no more connected with syphilis than with rickets. Their appearing in the middle ages, when Europe, little cultivated, abounded with marshes, might equally prove their connection with bilious, remittent, and putrid fevers. Madness, melancholy, fatuity, and gout, except a few rare instances, where rum has been freely and habitually drank, are unknown among the Indians. Dentition occasions few complaints, and worms seem to produce none.

The Indian remedies are few; and those chiefly natural ones, by increasing the natural evacuations. A piece of rotten wood set on fire, and burning gradually downward like moxa, is not the '*potential*,' but the actual caustic. Their peculiar remedies our author greatly distrusts, and we think with reason: even their boasted remedies for the venereal disease, they assist with profuse perspirations; and they at last sometimes fail. After
much

much enquiry, Dr. Rush never found one well attested case of the efficacy of the Indian specifics. Our author next proceeds to the diseases and remedies of civilized nations; and insists strongly on an observation which we lately made, and which we find has excited attention, as well as drawn forth a little criticism, that nature is often blind, often unequal, and often erroneous in her attempts. The comparative view of each is then given. In this account we perceive violent diseases gradually sinking into the more chronic and more dangerous. Fevers, particularly the violent ones, are in their wane: pleurifies and peripneumonies are sinking into catarrhs and consumptions; and it is supposed that in a few years the gout will be lost in a train of hypochondriac, hysteric, and bilious disorders. Our author is, however, mistaken, when he tells us that the nervous fever does not occur among the epidemics described by Sydenham: it is only disguised by the inflammatory symptoms in the beginning, which still occasionally occur, though they are more mild than formerly. It is the new fever of 1685, described p. 517, ed. Leid. The various details which the comparison affords we cannot abridge; but we may remark, that our author is not one of those speculators who pursue theories too far. However it may appear adviseable, in general, for the mother to be herself the nurse of the child, he thinks, perhaps with reason, that the weak stamina of an infant born of a mother, enervated by dissipation or disease, may be better recruited from the healthy bosom of a robust nurse. It is a new and bold expression, that hospitals and dispensaries exhibit something like the application of the mechanical powers to the purposes of benevolence, since they relieve so great a weight of distress at so little expence. It appears, on the whole, that if civilization introduces some diseases, others are relieved in consequence of its institutions; and it affords more varied and more certain means of cure. Some rules are added for the improvement of the health of the Pennsylvanians in general.

The second Essay is a very interesting one, 'An Account of the Climate of Pennsylvania, and its Influence on the human Body.' This province lies between $39^{\circ} 43' 25''$, and 42° north latitude, including about $2^{\circ} 16' 35''$ of latitude from north to south, or about 157 miles. It contains about $5^{\circ} 40' 40''$ in longitude, and Philadelphia is in $75^{\circ} 8'$ west of Greenwich.—We perceive a little affectation, which may be the source of inconveniencies, in an attempt to make the first meridian pass through Philadelphia.—A black mould and a clay cover the ground, while immense beds of lime-stone are found beneath. The Alleganey mountains are about 1300 feet above the plains beneath. The strata, on the west side of these mountains,

is described in the following forcible language in the Columbian Magazine :

‘ The country (says Mr. Rittenhouse in a letter to a friend in Philadelphia), when viewed from the western ridge of the Allegany, appears to be one vast, extended plain. All the various strata of stone seem to lie undisturbed in the situation in which they were first formed, and the layers of stone, sand, clay, and coal, are nearly horizontal.’

The barometer in Philadelphia is pretty stationary, and its changes rather succeed than precede the changes of weather; the range of the thermometer is not only extensive, but its motions are sudden and considerable within a short space :

‘ From the accounts which have been handed down to us by our ancestors, there is reason to believe that the climate of Pennsylvania has undergone a material change. Thunder and lightning are less frequent, and the cold of our winters and heat of our summers are less uniform, than they were forty or fifty years ago. Nor is this all. The springs are much colder, and the autumns more temperate than formerly, insomuch that cattle are not housed so soon by one month as they were in former years. Within the last eight years, there have been some exceptions to part of these observations. The winter of the year 1779, 80, was uniformly and uncommonly cold. The river Delaware was frozen near three months during this winter, and public roads for waggons and sleighs connected the city of Philadelphia in many places with the Jersey shore. The thickness of the ice in the river near the city, was from sixteen to nineteen inches, and the depth of the frost in the ground was from four to five feet, according to the exposure of the ground and the quality of the soil. This extraordinary depth of the frost in the earth, compared with its depth in more northern and colder countries, is occasioned by the long delay of snow, which leaves the earth without a covering during the last autumnal and the first winter months. Many plants were destroyed by the intenseness of the cold during this winter. The ears of horned cattle and the feet of hogs exposed to the air, were frost-bitten; squirrels perished in their holes, and partridges were often found dead in the neighbourhood of farm-houses. The mercury in January stood for several hours at 5° below 0, in Fahrenheit’s thermometer; and during the whole of this month (except on one day), it never rose in the city of Philadelphia so high as to the freezing point.’

There are not, however, many days, in summer or winter, when the mercury rises above 80°, or falls below 30°. The highest point, which we find remarked in this essay, is 95° : at Brandywine, about thirty miles from Philadelphia, it is recorded in the Philosophical Transactions, that the mercury on the 2d of January, 1787, was at 22° below 0. The mean
8 temperature,

temperature, and the usual heat of the springs is about $52\frac{1}{2}$, we should suspect it to be, more correctly, about $53\frac{1}{2}$ °. In winter, the fair winds are from the north-west, and the rainy ones from the north-east, nearly in the direction of the lakes. The former are cold as well as dry; and the bark of trees is thicker, and the plaister of houses firmer in that than in any other direction. The quantity of water appears to be diminishing: many creeks are dry, and many mills are become useless: this can hardly be attributed to the formation of meadows, for as much water would be gained by draining as could possibly be lost by ditching. Floods from quickly thawing ice and storms are still common; but the latter less so than in some former years.

In Pennsylvania inflammatory fevers have declined, in proportion to the progress of luxury, as in other places. The fevers from miasmata, the bilious and putrid remittents, have increased as the wood has been cleared without cultivation; and diminished as cultivation has been employed. Damps without heat are not injurious; and almost every kind of weather, when long continued, is healthy, except when peculiar winds bring the exhalations of marshes. Of particular diseases we may mention a typhus, complicated with pneumonia, a circumstance not very uncommon in Pennsylvania and some northern countries, which has been attributed to the great sedative power of violent cold. It is less common in England. Various other facts of importance, but chiefly local, are recorded in this essay.

The account of the bilious remittent fever, as it appeared in Philadelphia in the summer and autumn of the year 1780, follows. It was a fever from a moist powerful sedative cause, and, independent of the local affection, seems not very unlike the influenza of 1782, which every one who felt will remember. The general determination was to the biliary system, though it occasionally affected the lungs. The following fact was peculiar to both epidemics, and the conclusion is of very great importance, as well as applicable to every fever.

‘I constantly recommended to my patients, in this stage of the disorder, to lie in bed. This favoured the eruption of the rash, and the solution of the disease by perspiration. Persons who struggled against the fever by sitting up, or who attempted to shake it off by labour or exercise, either sunk under it, or had a slow recovery.

‘A clergyman of a respectable character from the country, who was attacked by the disease in the city, returned home,

* The heat of April is fifty-four degrees three-tenths, and the mean heat of April at Pittsburg, two hundred and eighty-four miles west of Philadelphia, in the year 1788, was fifty-seven degrees one-third.

from a desire of being attended by his own family, and died in a few days afterwards. This is only one, of many cases, in which I have observed travelling, even in the easiest carriages, to prove fatal in fevers after they were formed, or after the first symptoms had shewn themselves. The quickest and most effectual way of conquering a fever, in most cases, is, by an early submission to it.'

The practice was very judicious; but we find nothing peculiarly useful to transcribe or abridge. Opium succeeded very well in this epidemic.

The next essay is an account of the Scarlatina Anginosa, as it appeared in Philadelphia in the years 1783 and 1784. The principal peculiarity of the complaint was the frequent occurrence of swelling in the neck, and near the fauces; but we do not perceive that there was any tendency to suppuration in the tumors, except in two cases, which ended fatally. Delirium seems to have been owing to the excess of debility, and not, as occurred in a similar epidemic in England, soon after that period, a common attendant. It arose, in Pennsylvania, from violent and continued rains, attended with very inconstant alternations of very great heat and cold. The only peculiarity which we find in the practice, was giving calomel with the emetics, chiefly, we apprehend, to secure stools, though our author speaks as if he thought it possessed also some specific power. In 1787, many persons were affected with sudden swellings on their eyelids and lips; these Dr. Rush supposes to be connected with the epidemic, which continued to prevail, even at that time.

The Cholera Infantum seems to depend on the heat of the season. The bilious discharges are violent, and often foetid: the fever of the remitting kind, attended with great debility and insensibility; sometimes the head is affected, so as to produce delirium or mania. It appears to be connected with the cholera and remitting fever of adults. The remedies are the mildest evacuants, both of the stomach and bowels; the occasional and prudent use of opiates in the stomach, rectum, or in external applications; warm cordials and tonics. The chief dependence is, however, on country air, as if there was something deleterious in the atmosphere of Philadelphia. The rules for preventing the diseases consist in changing the air, and keeping up the vis vitæ by the moderate use of cordials.

Dr. Rush now thinks that there is a cynanche trachealis humida, as well as spasmodica. These are probably the extremes; but from the few cases which occur in England, it is not easy to ascertain the fact. We have reason to believe that both kinds are generally united; and, though it has been our fate to see chiefly the humid cases, we have almost always seen

marks

marks of spasm. Dr. Cullen is, we suspect, generally right, when he considers some catarrhal inflammation as the foundation of the disease. Our author thinks calomel almost a specific: a large dose is given at first, and then smaller doses every day. We should be glad to find that this would succeed.

In all autumnal intermittents, our author tells us, that if the bark fails, after two or three days trial, it will usually be successful after blisters have been applied to the wrists. But if, from neglect or accident, the disease should be protracted to the winter months, it may be cured by one or two moderate bleedings. The first part reminds us of an empirical practice of applying plasters of *pix Burgund.* to the wrists. We remember, that in a case of great debility, we allowed of the application, because the patient would take bitters to recover her strength, but objected to the use of the bark. She employed both remedies, and was cured; though the dispute still remains between us which was the effectual one. If Dr. Rush's two observations should seem trifling, he assures us of their being well founded.

Drinking very cold water, when the thermometer is above 85° is attended with violent pains, spasms, and often apparent death. The remedy is laudanum; and the subsequent inflammations that may attend are cured in the usual way. The efficacy of common salt in the cure of hæmoptysis, we mentioned in our review of the last volume of the *Memoirs of the Medical Society*. From a tea to a table spoonful is given immediately, and repeated every day. It is useful in active as well as passive hæmorrhages, and its effects may be owing to its stimulant power on the œsophagus, by which it draws away the fluids from the lungs.

In the *Observations on Consumptions* we find a singular, perhaps a just remark: 'That the remedies must be sought for in those exercises and employments which give the greatest vigour to the constitution.' Many instances are adduced, where a change from a sedentary to an active life, even in exposed situations, have cured phthises. If this change be impracticable, tonics, and those remedies which keep up the vigour and force of the constitution, are to be substituted; but the employment of these we do not yet understand. There is one excellent and just observation relating to the disease. With the greatest debility of the constitution there is often an inflammatory diathesis of the arterial system, which requires an antiphlogistic plan, and the mildest diet; when that goes off, tonics and full diet are proper. Ah! that 'when'—'how sad a passage 'tis!' It often remains during the life; but there is still a foundation for the remark; when its violence is lessened, when there is a want of vigour in the constitution, when the lighter diet cannot be taken
in

in any quantity, or when it apparently fails of supporting the strength, the food may be more nourishing. We point out this more freely, as we own that we have carried our instructions on this rule too far, and insisted more strongly and more indiscriminately on low diet than experience warrants. But where is the practitioner who at any period of his life can say, 'I am now perfect; I can learn no more?' This indirect stimulus, or inflammatory diathesis confined to the arterial system, should be often kept in view, particularly when luxurious, sedentary, or fashionable females are the patients.

Dr. Rush next offers his opinion on worms and on anthelmintic medicines. It is commonly supposed that worms are almost a part of children's constitutions; and it is an observation of the North American Indians, that the fever brings the worms, not worms the fever. Our author goes farther, and asks, whether disorders may not arise from the want of worms? In *eighteen rats*, which were killed, a kind of *tænia* was found in the livers of all except two, and these were in a very lean state. Our author, with great propriety, rejects worms as a cause of fever; but thinks many of the chronic and nervous diseases of children owing to them. We have been accustomed to think the same, and have given anthelmintic medicines, by which the disease has been sometimes cured without any worms being discharged; and a very great number of worms have been evacuated in other instances, without any effect on the disease. The whole subject is, therefore, so far, in the same uncertainty as before. Our author's experiments on the effects of different substances on earth-worms are very uncertain; and yet he applies them to the intestinal worms with much confidence. We need make no observations on the circumstances, which in these experiments seem not to have been attended to; but may remark, that the most poisonous substances to worms were acids, alkalis, and neutrals; the most innocent, jalap, bearsfoot, and gamboge. Arsenic scarcely injured them; and rum was highly poisonous. Opium, pink-root, and tobacco, were not so injurious as honey, sugar, and manna. Green vitriol killed worms in a minute; and calomel only after forty-nine minutes. We need not add any thing more to warrant our concluding, that these experiments are wholly inapplicable. The anthelmintic virtue of common salt rests on a better foundation than these trials: it has been often found to be useful by experience, in doses of about half a drachm every morning, on an empty stomach. Oil of turpentine, as well as the juices of onions and garlic, are often useful. Dr. Rush knows no more *certain* anthelmintic than pink-root: we find it weak and inefficient, probably because we do not use it fresh. With us the bearsfoot is a more *certain*

tain remedy against worms than any given medicine in any assigned complaint, not excepting the reputed specifics, mercury and bark; and this not from two or three cases, but as many hundreds, perhaps as many thousands. We must not conclude our account of this essay without remarking, that Dr. Rush gives green vitriol, in a dose from five to thirty grains every morning to children between one and ten years old. To adults, from the experience of an old sea-captain, he gives from two drachms to half an ounce, every morning for four or five days. This empirical practice was recommended and succeeded with the captain in discharging a tænia.

The external Use of Arsenic in the Cure of Cancers; Observations on the Cause and Cure of Tetanus, with the Result of Observations made on the Diseases which occurred in the Hospitals of the United States during the late War, we have already examined. The Influence of the Military and Political Events of the American Revolution on the Human Mind, affords many curious instances of the effects of a lively interest, robust exertions, hope, fear, despondency, and joy. The Inquiry into the Relation of Tastes and Aliments to each other, and the Influence of this Relation on Health and Pleasure, is curious, but often fanciful, and, at best, imperfect.

The Appendix contains ‘Observations on the Duties of a Physician, and the Methods of improving Medicine, accommodated to the present State of Society and Manners in the United State.’ Many of the observations in this little essay are local, but others are adapted to every situation and every climate: the whole of this Appendix, and indeed of the volume before us, reflects the highest credit on the judgment and candour, the knowledge and experience of its author.

Observations upon the Expediency of Revising the present English Version of the Four Gospels, and of the Acts of the Apostles.

By John Symonds, LL. D. 4to. 10s. 6d. sewed. Payne and Son.

WHILE we have felt, with their full force, the disagreeable impressions which incorrect translation, and occasionally inelegant language, can produce, we have hesitated, or spoken with cautious apprehension, concerning the propriety of a revival, or at least a revival of the present English version of the Bible for popular use. Common minds can with difficulty discriminate between the language and the substance; and, in losing the one they will be in no little anxiety respecting the other: besides, that the long use of writings, avowedly sacred, gives a venerable air to the language, and seems almost to consecrate it to the service of religion.

ligion. The inconveniencies which arise from the errors, or from those errors which affect the sense, are so often obviated in the pulpits and occasional tracts, that we suspect their danger is magnified, while we are certain that their importance is exaggerated. The pious error of our translators, in rendering *ἁγία*, *damnation*, does not, we believe, at this time keep any one from the Lord's table. But, when we have shortly recapitulated the reasons which formerly induced us, and they have not yet lost their force, to doubt of the propriety of a new version, we need scarcely add, that they do not militate against the liberal attempts of the learned and candid critic, who writes for the classical reader. We have warmly and cheerfully praised Dr. Campbell's volumes; and our author's candour, liberality, and learning command our warmest esteem. From labours like his religion will be divested of her gloomy and monastic air; the sacred writings will attract the attention of the man of taste and learning; and Christianity will be established on a firmer basis. We could wish only that the peasant may retain his former version, and trust to the pastoral care of his spiritual instructor to obviate the errors into which our former translators may possibly lead him.

Dr. Symonds will excuse us for the distinction we thought it necessary to make; and we shall now proceed to give some account of his labours. His chief care has been, he tells us, to compare our present version with several translations in different languages, which was actually done by king James's translators; and to point out the principal ambiguities and faults in our own. Our author aims not at a full examination, and begs his reader's excuse if any unintentional plagiarism in it should be observed, since he has religiously ascribed every observation to its proper author, where he knew the observation had been made before. We ought not to omit the warm eulogium, at the conclusion of the preface, on the late Mr. Harmer, whose learning seems to have been the least of his qualifications: he was meek, modest, temperate, conciliating, unaffectedly pious, and indiscriminately benevolent.

Perspicuity, our author observes, is not only the chief beauty of style, but essentially requisite in a version of the Holy Scriptures: the ambiguities, however, in the English version are numerous. It is often difficult to find the antecedent to which the relatives refer, and sometimes there seems to be none: at least there is none in the detached portion read in churches, by the arbitrary, and often improper division into chapters. It is remarkable, that of all the numerous versions

examined by our author, not one is to be found wholly free from this defect. The third chapter relates to it; and the first instance is Matthew iii. 16. where 'he saw' is supposed to refer to John. Dr. Campbell, we perceive, has avoided this difficulty, perhaps at the risk of a little inaccuracy. He says, 'the Spirit of God appeared;' but *side* can scarcely have this power. The antecedent in Matthew v. 12. is, we think, sufficiently perspicuous; but our author's alteration renders it more so. Dr. Symonds proceeds, and points out various ambiguities in each of the four Gospels, and in the Acts of the Apostles; but those, which depend on the omission of Jesus, can perhaps be scarcely styled ambiguities, for HE, without any antecedent, can, in general, be understood of no other person. As we shall endeavour to select an interesting instance of each fault, we shall transcribe the observation on Luke v. 17.

"*And it came to pass* on a certain day as he was teaching, that there were Pharisees and doctors of the law sitting by, *which* were come from every town of Galilee, and Judæa, and Jerusalem, and the power of the Lord was present to heal *them*." Dr. Macknight observes in his very useful essay, that the relative pronoun *αυτες*, in this verse, refers not to the Pharisees, and doctors of the law, who are just before mentioned, but to such sick people as were in the crowd; agreeably to the use of relative pronouns*. This may be true in respect to a Greek relative pronoun; but an English one must necessarily refer to the nearest, and not to a remote antecedent. We should therefore render *εἰς τοὺς ασθενοῦσιν αὐτες*, "to heal those who had diseases." The author of the version of Mons has avoided any obscurity: "*la vertu du Seigneur agissoit pour la guerison des malades.*" So likewise L'Entant and Beaufobre: "*la vertu du Seigneur se déploya dans la guérison des malades.*" And Wicklif has judiciously departed from the Vulgate on this occasion: "And the vertu of the Lord was to heele *syk men*."—Perhaps it would not be improper to place a colon after *νομοδιδασκαλοι*, and to read with the Cambridge MS. *ἦσαν δὲ ἐληλυθοτες, &c.* in which case this verse might be thus rendered: "While Jesus was teaching on a certain day, *several* Pharisees and doctors of the law were sitting by: *and there were also those* who came out of every town of Galilee, and Judæa, and from Jerusalem; and the power of the Lord was present to heal them."

The Cambridge MS. is, we believe, singular in this reading, though, so far as we can perceive, it is the only me-

* Essay iv. on translating the Greek language used by the writers of the N. T. p. 49.—Mr. Pilkington, in his Remarks, &c. p. 99. quotes Luke v. 17. and seems to have too hastily defended the indeterminate use of pronouns in the English language."

thod of avoiding the ambiguity in the original, for Dr. Mac-knight's observation is too indiscriminate. Dr. Campbell has very properly rendered the passage in this manner: 'One day, as he was teaching, and Pharisees and doctors of law were sitting by, who had come from Jerusalem, and from every town of Galilee and Judea, the power of the Lord was exerted in the cure of the sick.' Dr. Symonds' observation on Luke vii. 29. respecting the phrase of justifying God, is perfectly proper. Perhaps Dr. Campbell's 'glorified' is not the most correct version of *ἐδυνασαν*, our author's 'acknowledged the justice,' is much more proper.

The next source of ambiguity is the use of equivocal expressions. In Matthew xviii. 23. 'Would take an account of his servants,' instead of, settle his accounts with his servants, is an instance of this kind; 'worship,' instead of humbly intreat (*προσκυνεω*, Matth. xviii. 26.), is another; and, indeed, as Dr. Symonds very justly observes, the word *worship* is too often used in the sacred writ without sufficient authority:

'Acts vii. 38. "Who received the *lively* oracles to give unto us." Wetstein mentions *λογον* as being in the editions of Erasmus, Colinaeus, &c. and this was the reading adopted by the Vulgate, which seems to be unexceptionable. Thus Wickliff: "the wordis of lyf," and to the same purport in Tyndal, Coverdale, and the Bishop's Bible. But if we retain the common reading, viz. *λογια ζωντα*, we must at least render it, "the living oracles," and expunge the equivocal epithet "lively."

Another source of ambiguity is occasioned by an indeterminate use of prepositions. But this chapter furnishes nothing very interesting, and indeed nothing *very* ambiguous, though from this cause there are many inelegancies, which might be safely, if silently rectified.

The sixth chapter is on passages ungrammatical; and these also, though they greatly injure the elegance of the sacred writings, have no great effect on the perspicuity. The learned can easily correct them, and the unlearned use the same language. The first part relates to participles, and the modes and times of verbs; but, with respect to the modes and times of verbs, the language had not at that period, nor many years afterwards, attained to a moderate share of correctness. Even Addison uses the indicative after the hypothetical conjunction. Though this be a fault, it cannot, therefore, be with more propriety imputed to the translators than that they had not employed in their version the Sanscrit, or sacred language of Bengal. Besides, at this time, we have not properly established the past tense of many verbs, as those of to eat, to spit, or to read—ate, spat, and redde, though they have been employ-

ed, are uncouth and unpleasant. The following translation of John xix. 24. is undoubtedly very reprehensible in our version :

“ They said therefore among themselves, Let us not *rent* it, &c.” Either “ rend it,” or “ divide it,” as in Tyndal, and in most of our old versions.—There is a worse fault in Matth. xxvii. 51. “ And behold ! the veil of the temple was *rent* in *twain* [in two, or, in pieces] from the top to the bottom ; and the earth *did quake* [trembled] ; and the rocks *rent* [were rent.]” There are undoubtedly some English verbs which have both an active and a neuter signification ; but the verb “ to rend ” is not of this class ; yet even if it were, it would be improperly used in its two forms, in the same sentence ; for this, how agreeable soever to the learned languages, seems contrary to the genius of our own.”

The adverbs, Dr. Symonds remarks, are often misplaced, sometimes nugatory ; and the adverb ‘ also ’ occasionally destroys the sense of the original. The first instance of this kind is a very striking one : it is in Matth. ii. 8.

“ And he sent them to Bethlehem, and said, Go and search diligently for the young child, and when ye have found him, bring me word *again*, that I may come and worship him *also*.” Bishop Pearce saw, that the adverb *also*, in this verse, ought to refer to Herod ; for the words of the original are *ὁπως καγω ελθων*, &c. but our translators, by misplacing it, have connected it with “ the child Jesus.” Herod says to the wise men, “ When ye have found him, bring me word, that I *also* (i. e. as well as you) may go and worship him.” But our present version conveys a very different sense, and makes the pronoun “ him ” emphatical, instead of “ I,” as if he had said, “ that I may go and worship Jesus, as well as worship others.”

In Luke xxiii. 32. it is said, and there were *also* two other malefactors led with him ; a translation which is obviously exceptionable in more than one respect. Dr. Symonds has examined this text particularly, and seems to approve of H. Stephens’ and Mr. Bowyer’s putting *κακουργοι* between commas. Dr. Priestley has followed the same method—‘ and there were also two others, malefactors, led with him.’ Dr. Campbell, we think, more neatly and happily has translated, ‘ and two malefactors were also led with him to execution.’—Omitting the offensive word *ετεροι*. But, if we recollect rightly, there are some MSS. particularly one in the Bodleian library, where the whole verse is wanting. In the translation of Acts xxvi. 26. ‘ also ’ is used improperly ; before whom I *also* speak freely. The *και* in the original is evidently illative, and should have been translated ‘ therefore,’ for ‘ I am

'I am persuaded,' adds Paul, 'that none of these things are hidden from him.'

The third grammatical error relates to the improper use of prepositions and conjunctions. The following note connected only with the subject in its first part, may be of use to many of our readers, who would be angry at being styled illiterate :

"Matth. xiii. 57. And they were offended *in him*." It ought to be "*at him*," as in Coverdale.—It will not be improper here to speak of the manner, though it hath often been remarked, in which king James's translators have rendered *σκανδαλίζει*, in ch. v. 29, 30. and in other passages. "If thy right eye offend thee, pluck it out,—and if thy right hand offend thee, cut it off. These translators looked upon themselves as authorised to insert nonsense into the text, provided they foisted the true meaning into the margin; for we find in it this reading, "cause thee to offend." But ought they not rather to have rendered it in the text "make thee to offend," or, "cause thee to offend," (as, in fact, it is in the Geneva Bible) than to affect the parade of a marginal note, which would be consulted by very few readers? So Matth. xviii. 6. "*Whoso shall offend one of these little ones*." If it had been translated thus: "*Whosoever shall cause one of these little ones to offend*," it might be easily understood by the common people; whereas they must now take it in a sense directly opposite.'

Dr. Symonds observes, that 'and' appears in not fewer than two hundred passages in the Gospels as a connecting particle, when the sentences ought to have been disjoined. In the 9th chapter of Luke are 62 verses, of which 41 begin with this conjunction.

The fourth error is, where the pronouns are either superfluous, deficient, or ungrammatical; but numerous instances of these must occur to any one who reflects for a moment. The fifth is where the definite article 'the' is improperly used; the sixth where the verb precedes in the singular number, when it ought to be in the plural, as in Luke v. 9. For he was astonished and all that (who) were with him. In John xv. 6. is an instance of a pronoun used in the plural, when the substantive with which it agrees is in the singular.

The seventh and eighth chapter is upon mean and vulgar, on obsolete and harsh expressions; but though we allow that these injure the elegance of a version, and sometimes detract from its dignity, they do not often mislead those who seek for instruction in the sacred writings. The translation quoted (Luke xii. 29.) of *με μετεωρίζετε*, 'neither be ye of doubtful mind,' is indeed inaccurate as well as inelegant. A few of the vulgar expressions may also mislead: 'whose fan is in his

hand; and he will thoroughly purge his floor,' can scarcely be understood even by our threshers and winnowers.

Dr. Symonds proceeds to show the necessity of a literal translation, by which he means what we have formerly called a suitable corresponding version, that represents nearly the style, the peculiarities, and the distinguishing features of the original. To illustrate his idea of a literal version, he has compared that of Castalio and Dr. Harwood; the former of which is clear, faithful, and elegant; the latter diffusive and improperly adorned with adventitious images of modern life. But to a literal version there must be exceptions, for sometimes the language will not admit of an intelligible literal translation. In the first instance, Matth. iv. 23. *τω ευαγγελιον της βασιλειας*, is unintelligible in the common English Bible, 'the Gospel of the kingdom,' and not quite properly rendered by Dr. Campbell, 'glad tidings of the reign:' it should be certainly translated, glad tidings of the kingdom, that is, the kingdom of God. The second instance, *αυτη τε πατρος υμων*, may, we think, be translated without any great ambiguity, literally: again, we think no great difficulty can arise from translating *οι εξω*, Mark iv. 11. 'those without,' for the words certainly exclude, by their tenour and the context, every one but the disciples. Mark might perhaps allude to the *isoteric* and *exoteric* doctrines.

Sometimes the times of verbs will not admit of a translation perfectly literal; and this deviation is absolutely necessary, since the genius and idiom of each language often differ; so that what may be good Greek is bad English. The third circumstance, in which we must give up a literal translation is, where the peculiar forms of expression are repugnant to the English idioms. A strong instance of this we find in rendering the word *αποκριθεις*, 'answering,' which it literally means in a few passages; but this translation often renders the whole absurd, as an answer appears to be given where no question is asked, and sometimes to things inanimate; Matth. xi. 25. and Mark xi. 13. afford passages of this kind. The meaning undoubtedly is, as Dr. Priestley has rendered it, 'at that time Jesus took occasion to say,' or, according to Dr. Campbell, 'On that occasion Jesus said,'—*Αρχομαι* is often an expletive, though it has, in more than one instance, a peculiar force. The distinction our author has properly pointed out, and we find it is well preserved in Dr. Campbell's translation: *Δοκειω* is a similar word, and often an expletive. Opening his mouth, *ανοιξας το στομα*, is not always an expletive, or an Hebraism. Our author seems to think that it may be occasionally translated, 'He raised his voice,

and said: Dr. Campbell, in Matth. v. 2. has translated it, perhaps as well, 'breaking silence.'

A comparison of two chapters, viz. the second of Matth. and the twelfth of the Acts, as they are translated in Cranmer's, or the Great Bible, Lond. 1541.—The Geneva Bible, 1560, Parker's, or the Bishop's Bible, Lond. 1568, and king James's, or the present version, 1611, with critical notes on these chapters, and some comparative observations on the printing and language of the English Bibles, are subjoined.

We need not perhaps add any thing to the praise we have already bestowed on Dr. Symonds. We have followed him with care, as an author of no common candour and judgment, on a subject universally interesting. We may also add, that we have followed him, as we think his own work shows, that if any danger can result from an alteration for popular use, it should not be attempted, since there are few errors which very materially affect the sense; still fewer perhaps, in the passages most essential to the well-being of a Christian; and probably none which may not be safely obviated in our pulpits. We very highly respect not only the talents, but the strict veneration for Christianity which our author displays; and we are fully convinced that a real regard and unaffected zeal for religion have alone impelled him to this undertaking.

A New Translation of those Parts only of the New Testament, which are wrongly translated in our common Version. By Gilbert Wakefield. B. A. 8vo. 2s. 6d. Deighton.

MR. Wakefield's talents and classical acquisitions are well known; and his attention to biblical criticism has been, before this time, successfully exerted. It is not easy, however, to give a full account of a work which consists of detached passages. We shall endeavour to unite it with our former articles, by selecting those texts which we have noticed in the translation of Dr. Campbell and the observations of Dr. Symonds.

The 11th verse of the 19th chapter of St. John he translates, 'Unless I had been given up to thee from above.' This is certainly improper, unless the original word had been *δεδωκεν*, for *τις* is the third person of the past tense in the Attic dialect. The 35th verse Mr. Wakefield has inverted, and, we think, explained erroneously.—'And he who saw this beareth testimony of it, that ye may believe; and this testimony is true, and Jesus himself knoweth that he speaketh truth.' The inversion will be obvious on the comparison with our former quo-

tation from Dr. Campbell. The reference to Jesus, though the antecedent, be very distant, is, in some degree, supported by the emphatic word κακιστος; but there is no sufficient reason to disturb the old readings. Matth. iii. and 16. Mr. Wakefield translates, in conformity to Dr. Symonds's idea, 'And the heavens were opened unto John.' In Acts vii. 38. Mr. Wakefield translates λογια ζωντα, 'the oracles of life,' with strict propriety. In Matth. v. 29. 'Cause you to sin,' is very properly substituted for 'offend.' The difficult passage of Luke xxiii. 32. is rendered by our author nearly in the way which Henry Stephens and his followers have done:—'two others, who were malefactors.' Settle his accounts with, instead of 'take account of,' Matth. xviii. 23. occurs also in the work. The other passages, already cited, are not noticed in Mr. Wakefield's work.

We shall now proceed to select a few texts, which Mr. Wakefield thinks require correction; and we shall choose one or two from each of the Evangelists which appear interesting, without searching either for those only where we think the author mistaken, or those where his alterations are well founded. We were surprised to find Mr. Wakefield, whose classical taste is well known, early confounding two metaphors, 'And which of you by his anxiety can add a single cubit to his age.' (Matth. vii. 27.) Ηλικια means undoubtedly stature and age. The last signification occurs particularly in Heb. xi. 11. and in the translation of Job; but we need not dwell on it, since this is the meaning our author has adopted, and which is supported by the context. Why then will he preserve the literal meaning of πηχυς, which is no inconsiderable measure? Wetstein's conjecture is a very plausible one; and, if we disturb the common reading, which is not so incorrect as to excite any great attention, we would rather read, according to his idea; 'and which of you, by his anxiety, can add a cubit to his race.' The life of man, in Scripture, often signifies, metaphorically, a course, or race.

Matth. v. 14. he translates;

'Ye are the light of the world. As a city set on a hill cannot be hid; and as men do not light a LAMP, and put it under the bushel, but upon the STAND, that it may shine to all in the house: so let your light shine before men.'

But we think without any evident advantage.

In Matth. ix. 16. Mr. Wakefield's new translation is literal, but not very clear:

'No one putteth a piece of new cloth to an old garment; FOR IT TAKES AWAY FROM THE ENTIRENESS OF THE GARMENT, and a worse rent is made.'

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The correction in Mark xv. 44. is a very proper one :

‘ And Pilate wondered, that he should be dead already : so he called the centurion unto him, and asked him, if he had indeed died some time since.’

That *a* has the force, in many instances, of ‘ that,’ has been shown, we believe, by more than one critic.

Luke xxi. 25 and 26. Mr. Wakefield has translated in the following words :

‘ —Distress of nations, *perplexed* BY A NOISE AND MOTION OF THE SEA : men’s hearts failing them through a fearful expectation of those things, which are coming on the world.’

The passage is undoubtedly obscure : the words, *ηχουσης θαλασσης και σαλου*, whose full force Mr. Wakefield has not preserved, are not found in the Cambridge MS. and indeed the distinction between *θαλασσης* and *σαλ* is not very evident. On the whole, our translator seems not to have succeeded very happily in this verse. The 29th and 30th verses of the subsequent chapter are very correctly rendered :

‘ And, as my Father hath *granted* unto me a kingdom, I GRANT UNTO YOU TO EAT and to drink at my table in THIS my kingdom.’

The 39th verse of the 5th chapter of John is thus rendered :

‘ YE SEARCH the Scriptures, *because* ye think that ye have in them eternal life : YET THOUGH they testify of me, ye will not come to me, that ye *may* have life.’

In this correction our author has done some service, but has not, we think, given its whole force.—The ‘ yet though,’ is a very awkward expression. Our Saviour says more pointedly : ‘ Ye search the Scriptures, as you expect to obtain from them eternal life : these also (*και εκειναι*), testify of me, and you will not come unto me, that you may live.’ The latter end of 44th verse of the 8th chapter is, we think, also correctly rendered :

‘ The devil *is* your father, and *accordingly* ye are ready to perform the lusts of your father. He was a murderer from the beginning, and *continued* not in the truth, because there is no truth in him. WHEN ANY MAN SPEAKETH A LIE, HE SPEAKETH SUITABLY TO HIS OWN KINDRED ; FOR HIS FATHER ALSO IS A LIAR.’

Some little objection may be made to the first part of the verse, as it appears in Mr. Wakefield’s translation, but it is inconsiderable.

On the whole, we think our author has added to the stock of biblical philology, though we cannot recommend his translations, without a little reserve and some discrimination. He has not mentioned many important passages, and some which occur
are,

are, we suspect, erroneously translated. We must however own, that the form in which the translations are published, is not very favourable to enforce conviction. We have neither the original, the common version, or, what is more important, the author's reasons. We give full credit to his learning and ingenuity, and shall receive with great satisfaction his larger work.

Aristotle's Treatise on Poetry, translated: with Notes on the Translation, and on the Original; and Two Dissertations, on Poetical, and Musical Imitation. By Thomas Twining, M. A. 4to. 1l. 1s. in Boards. Robinsons.

The Poetic of Aristotle, translated from the Greek, with Notes. By Henry James Pye, Esq. Small 8vo. 4s. in Boards. Stockdale.

IT has been common to decry this valuable Treatise, and to consider it as the fetters of the aspiring genius, the chain which binds him to the ground, and compels him to creep with insipid tameness. It might be more strictly styled, a salutary restraint on the extravagance of fancy, and an attempt to reduce to rules, at once precise and philosophical, what the poet's eye only catches at in part, and what his imagination might embody with discordant and disproportioned additions. In another, and more important, probably in a more accurate view, it may be considered as rules to form the judgment of the critic, by separating the different parts of which the whole consists, and pointing out the relative importance, and the proper conduct of each. The subject is examined with a philosophical precision, and treated with a scholastic closeness, which lead us to the latter system, as probably the author's design: the imagination and the passions are in no part addressed; and, if another and more appropriated title were to be adopted, we might call it the Philosophy of Criticism. We are aware of the objections which have been so often made to the coldness of the professed critic; of the authority which has said, that a performance should be reviewed with the spirit with which it was written, and of the great example among our own countrymen, who carried the effects of tragedy to the highest pitch, without any acquaintance with the 'Poetic' or its author. These have no effect on our present argument: if it be of importance to analyse any subject, or if it be probable that it will be better conducted when the dependencies and their relative consequence be ascertained, Aristotle has not written in vain. If imagination and fire be added to a regularly connected plan; if the warmest poetry be brought to adorn a plot conducted with philosophical accuracy,

accuracy, will it have a worse effect than if it be the garb of a monstrous farce? and, to come nearer to the purpose, if Shakespeare's wildness and imagery, his living characters and the magic of his description, had been united to more probable events, we have no reason to suppose that they would have lost their force. The opponents of critical regularity, as their last effort, fly to a gratuitous hypothesis, and tell us, that the phlegmatic attention which the one requires is inconsistent with the spirit and glowing flame which can alone dictate the other. The hypothesis is not only gratuitous, but the fact is unjustly stated, for the Stagyrte gives no rules inconsistent with nature, none whose incongruity and absurdity require arguments for their confirmation. Every person feels their truth and propriety; but few, without equal acuteness, a precision and justness of thought as strictly philosophical, would perhaps have discovered them. But we must no longer run from our subject, which is properly an examination of two translations, rather than a defence of the 'Poetic.'

In the English language we have already two versions of this beautiful Treatise, or rather of that part of it which remains, since what relates to comedy is lost; and the original, in our hands, seems to have suffered by age, by accident, and by ignorant transcribers. The first English 'Art of Poetry' was printed in 1705, professedly translated from the original, with Dacier's notes in an English dress, but more probably translated from M. Dacier's version, with marginal elucidations from the original. The language is antiquated, unpleasant, and often incorrect. Another version appeared in 1775, which we noticed in our XLth volume, p. 393: this is so nearly literal as to displease the reader of taste, and be unintelligible to many who are not well informed. Our authors, for we now refer to the translators before us, have engaged in the task with all the advantages of great learning and a correct taste. Yet they occasionally differ; and, if Aristotle could write to Alexander that his publications were intelligible only to his pupils, we ought not to be surprised that, after a period of two thousand years, two men of learning should differ in the interpretation of a few abstruse, probably mutilated, passages.

Mr. Pye preceded Mr. Twining in this attempt; but we mean not to slight him by considering the latter in the first rank. As we cannot easily examine both the translations in one article, we shall consider the pretensions of each in this Number, as well as the adventitious parts of Mr. Twining's volume: we mean his two Dissertations. We shall then be able, without any interruption, to examine the translations and the notes.

In the prefaces each translator appears with credit. Their
object

object seems to have been nearly the same; for, when Mr. Pye tells us that he has 'endeavoured to render in English, as clearly as possible, what he conceived to be the meaning of Aristotle, and as nearly in his own words' (similar words would probably have been more correct), 'as was consistent with perspicuity'—or when Mr. Twining tells us that his object was 'to produce a version sufficiently close and accurate to satisfy those readers who are acquainted with the original, and at the same time sufficiently *English* to be read by those who are not,' they nearly speak the same language. Mr. Twining seems intimately acquainted with the more modern versions in the different languages of Europe; and Mr. Pye explains with great propriety, though concisely, the nature and the peculiar features of the Grecian drama. The arrangement of each is the same: Mr. Pye's divisions are more modern, and we think more pleasing. One passage from Mr. Twining's preface we shall extract, for we think the observation is new and accurate.

'I must however remark one point of view, in which the criticism of Aristotle has always particularly struck me, though it seems to have been little noticed: and that is, that his philosophy, austere and cold as it appears, has not encroached upon his taste. He has not indeed *expressed* that taste by mixing the language of admiration with that of philosophy in his investigation of principles, but he has *discovered* it in those principles themselves; which, in many respects at least, are truly *poetical* principles, and such as afford no countenance to that sort of criticism, which requires the poet to be "of *reason* all compact." Aristotle, on the contrary, every where reminds him, that it is his business to represent, not what *is*, but what *should* be; to look beyond actual and common nature, to the ideal model of perfection in his own mind. He sees fully, what the *rationalists* among modern critics have not always seen, the power of popular *opinion* and *belief* upon poetical credibility—that "a legend, a tale, a tradition, a rumour, a superstition—in short, any thing, is enough to be the basis of the poet's air-formed *visions*." He never loses sight of the *end* of poetry, which, in conformity to common sense, he held to be *pleasure*. He is ready to excuse, not only impossibilities, but even absurdities, where that *end* appears to be better answered with them, than it would have been without them. In a word, he asserts the privileges of poetry, and gives her free range to employ her *whole* power, and to do all she *can* do—that is, to impose upon the imagination, by whatever means, as far as imagination, for the sake of its own pleasure, will consent to be imposed upon. Poetry can do no more than this, and, from its very nature and end, ought not to be required to do less. If it is our interest to be cheated, it is her duty to cheat us. The critic, who suffers his philosophy to reason away his pleasure,

is not much wiser than the child, who cuts open his drum, to see what it is within that caused the sound.'

Mr. Pye's more general criticisms will probably appear in a distinct work.

'What I propose, says he, is a continued commentary on the Poetic, illustrated by examples drawn from the modern, and particularly the English drama; an inquiry into the nature of imitation as effected by the arts, and especially by poetry; a comparison of the advantages and defects of the ancient and modern drama; and an examination of Aristotle's ideas of the nature and end of tragedy, from which what we commonly term poetical justice seems excluded, and his predilection for the unhappy catastrophe, where all are involved in common distress, in preference to that where vice alone is punished and virtue rewarded, and how far these ideas are applicable to the modern drama, and modern manners, as distinguished from those of antiquity.'

His notes are chiefly philological; seldom extensive; but generally satisfactory.

Mr. Twining's first Dissertation is on Poetry considered as an Imitative Art. This subject has employed much time, and been discussed with an accuracy and minuteness that, we think, might have been often better employed. The difficulty is chiefly of our own creation: let us, with our author, analyse the knot which we have first tied, for he considers the subject with great propriety. If Poetry is imitative, it must be either in its sound or its signification. We would not deny in every instance adduced that the sound is an echo to the sense: it frequently is so to the intelligent ear, but fancy has multiplied instances of this kind till the subject becomes disgusting. In the signification poetry is often imitative: it is said to paint the landscape, and it is pretty strictly true, for it imitates, in its address to the understanding, the images which the real objects present to the mind. Yet, in general, it imitates the outlines only, and, from its nature, excites ideas more general, more indiscriminate, and more faint: it is, however, so far strictly imitative. Of the impressions made on the other senses, its imitations are less exact. Mr. Twining next considers sound; but on this subject, we think we must refer to the former head, for we can scarcely, in any instance, consider poetry as imitative of the nature and significations of sounds, independent of the pronunciation. But let us be more explicit. Loud or gentle sounds may be described by their effects, where we approach the first division, and consider poetry as imitative of the impressions made by sight: they may be described too by verbal combinations, as they influence the sound of the voice in reading, when they become
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again an echo to the sense. In the passage adduced by our author from Milton, the imitation is, we think, of this last kind:

‘ ——— Notes with many a winding bout
Of linked sweetness long drawn out.’ *L’ Allegro.*

The following is of the first kind, and imitative seemingly from the effect:

‘ Rose like a steam of rich distill’d perfumes,
And stole upon the air.’

But the noted passage in ‘Twelfth Night,’ which we have always considered as the strongest instance of poetry imitating sound, independent of echoing the meaning, will explain better this imitation from effect:

‘ That strain again; it had a dying fall:
O, it came o’er my ear like the sweet south,
That breathes upon a bank of violets,
Stealing and giving odour.’

Of the imitation of single sounds, Mr. Twining produces a happy instance from Milton.—‘The Curfew

‘ Over some wide-water’d shore
Swinging flow with fullen roar.’

In his remark on this passage he is perfectly correct: the tone of a swinging bell is very different from that of one struck at rest: it is prolonged, for the bell falls in its return on the clapper, and the result is a duller second sound. This gives the epithet *fullen* much force; but we fear the beauty of the term *swinging*, which our author insists on, must rest on the noise made by the motion, which a person near it can easily distinguish.

The description of mental emotions, which Mr. Twining has explained with much delicacy and address, is wholly connected with the expressions of the passions by motions and gestures. Another mode in which poetry may be styled imitative, and that which Aristotle chiefly means in his Treatise, is the imitation of a series of actions or events, either in tragedy or the epos; but Mr. Twining considers it as most truly imitative in dramatic action. In the two last instances, to say that poetry is an imitative art we must be understood with some latitude; for it is removed another step from imitation, and the expression itself seems improper. In the epic it may be imitative so far as it is descriptive, or mimetic in sound or some accidental coincidence; but, in this view, it has been considered before. The series of events may be related in prose, or by action. In tragedy it is less imitative, unless in the most extended sense, for the imitation is by the dramatic powers of the actor, and the poetry

poetry is no farther imitative than as it echoes the sense, or as it is descriptive of what has happened.

If these then are not imitative poems, poetry is not, in the sense of Aristotle, an imitative art. If there is an error, however, it may be as well attributed to ourselves as to the ancients: they have told us what they called imitations, and we have applied the term to a different species, a closer imitation indeed, but a different one. Mr. Twining next examines what they mean by imitation, and he seems to think that they were unacquainted with the term in the sense in which we use it, because they had neither descriptive poetry, nor landscape painting, till after the establishment of the imperial dignity. We are not prepared to controvert or to support this assertion, which the author endeavours to establish with some care; but various circumstances show, that they were acquainted with words whose sounds imitated the difficulty or ease of the action, the whispering of the trees agitated with a gentle blast, and the soft melodious notes of the nightingale. Of the first a strong instance is in the description of Sisyphus' attempt to roll the stone up the hill, and its subsequent descent—A single word, we believe, in the first line of Theocritus, *Ψιφφισμα*, is an instance of the second; and a passage quoted from Homer, by our author, with a different view, Odyss. T. 521. exemplifies the third.

The author concludes his Dissertation by a few remarks on the origin of the doctrine of poetic imitation. He finds it in Plato, particularly in the Republic, where it seems to degenerate to mimicry; and in Aristotle, where it is almost confined to theatrical representation. The moderns, he supposes, caught the term, and not clearly seeing its object, continued to call poetry an imitative art, in a sense which they themselves affixed. Yet surely the echoing sound is not very different from the imitations mentioned by Plato in the third book of the Republic, p. 396, &c. ed. Serrani, where, in the midst of his censure, he condescends to employ this kind of imitation, though the general scope of his argument undoubtedly leans to acting and reciting. Indeed, as Mr. Twining justly remarks, when books were uncommon, and knowledge was communicated by the ear, imitation of sound was more in the power of the reader, and imitation of action was most probably combined with it.

The second Dissertation is on the different senses of the word Imitative, as applied by the ancients and by the moderns to music. Music is undoubtedly imitative, like poetry, when it condescends (and even Handel has employed it for this purpose) to represent sounds usually applied to particular subjects, and uttered by particular animals. This is the imitation expressly pointed out by Plato in the passage quoted before; but

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it is a kind not adopted by the best masters, or indeed by any composer, except in a popular song. The other kind of imitation, expression, is the chief view in which we may style music imitative, or rather, as our author hazards the expression, which we think a strong and appropriated one, suggestive. In other words, it is in a style suitable to the feelings intended to be excited; and, by leading to the air, disposes the mind to feel with additional force its beauties, or to be raised with increased energy by the prevailing passion. We need not however repeat, after a thousand other authors, that this is effected by the simplest or least complicated harmony; for, if the mind is engaged in following the subject, or distracted by adventitious ornaments, the tide of the feelings is broken, and the effect destroyed. Music then, as imitative, is only so in a general way, raising feelings indeed of a determinate kind, but at the same time appropriated to no peculiar situation, or confined to no particular sentiment. This is generally done by the accompanying words; and Mr. Twining properly considers the imitative power of music as owing to this accompaniment. Yet dramatic music he contends was, especially among the ancients, more strictly imitative:

‘It imitates, not only the *effect* of the words, by exciting correspondent *emotions*, but also the *words* themselves *immediately*, by tones, accents, inflexions, intervals, and rhythmical movements, *similar* to those of speech. That this was peculiarly the character of the *dramatic* music of the ancients, seems highly probable, not only from what is said of it by ancient authors, but from what we know of their music *in general*; of their scales, their *genera*, their fondness for *chromatic* and *enharmonic* intervals, which approach so nearly to those sliding and unassignable inflexions (if I may so speak), that characterize the melody of *speech*.’

Indeed he supposes melody and rhythm, either in speech or music, to be a principle of much greater extent than is imagined; and seems almost inclined to resolve into them the whole power of music over the affections. The allowance would not be very great if we were to agree with him in this opinion; but we could agree only to a certain extent, for melody and rhythm are compatible only to one instrument, or to the voice accompanied, and we are not willing to deny the power of a richer harmony, or of a fuller orchestra, under the regulation of an elegant taste.

Aristotle certainly considers music as imitative to a very great extent; but probably in the same way as poetry, descriptive rather than mimetic, for a change in the melody is attended with a corresponding change in the feelings; but these, as we have

have said before, are general only. The story of Æneas might be played, and affect the different passions in succession as the narrative does; but it will be with general feelings of distress, security, tenderness, or terror. We shall select Aristotle's xxvii. problem, section 19. as amended by our author, with his remarks.

‘ΔΙΑ ΤΙ το ἀκρόστον μόνον ἡθὺς ἔχει τῶν αἰσθητῶν, (καὶ γὰρ εἰαν ἡ ἀνευ λ. γὰρ μελῶς ὁμῶς ἔχει ἡθὺς.) ἀλλ’ ὃ το χροῦμα, ἐδεῖ ἡ ἴσμη, ἐδεῖ ὁ χροῦμα, ἔχει;—ἢ, ὅτι κινήσιν ἔχει μόνον; ἐχ’ ἦν * ὁ ψοφῶς ἡμᾶς κινεῖ τοιαυτὴ μὲν γὰρ καὶ τοῖς ἄλλοις ὑπ’ ἔχει· κινεῖ γὰρ καὶ το χροῦμα τὴν ὥψιν· ἀλλὰ τῆς ἐπομένης τῷ τοιαύτῳ ψοφῷ αἰσθανομένη κινήσεως· αὕτη δὲ ἔχει ὁμοιοτητα [τοῖς ἡθῆσιν] † ἐν τε τοῖς ῥυθμοῖς καὶ ἐν τῇ τῶν ὑπογῶν τάξει τῶν ὀξεῶν καὶ βαρεῶν. (ἐκ ἐν τῇ μιξείῳ· ἀλλ’ ἡ συμφωνία ἐκ ἔχει ἡθὺς.) Ἐν δὲ τοῖς ἄλλοις αἰσθητοῖς τὸτο ἐκ εἶναι. αἱ δὲ κινήσει, αὗται πρακτικαὶ εἰσιν· αἱ δὲ πραξίεις ἡθῆς σημασία ἦσι.’

“PROBLEM. Why, of all that affects the senses, the AUDIBLE only has any *expression* of the manners; (for melody, even *without words*, has this effect—) but colours, smells, and tastes, have no such property? Is it because the audible alone affects us by *motion*—I do not mean *that* motion by which as mere *sound* it acts upon the *ear*; for *such* motion belongs equally to the objects of our *other* senses;—thus, colour acts by motion upon the organs of sight, &c.—But I mean *another motion* which we perceive *subsequent* to that; and *this* motion bears a resemblance to human manners, *both* in the *rhythm*, and in the *arrangement* of *sounds* acute and grave:—not in their *mixture*; for HARMONY *has no expression*. With the objects of our other senses this is not the case.—Now these motions are analogous to the motion of human *actions*; and those *actions* are the index of the *manners*.”

‘In this problem, the philosopher plainly attributes the *expressive* power of musical sounds to their *succession*—to their *motion* in *measured melody*. He also distinguishes the *rhythmical*, from the *melodious* succession; for he says expressly, that this motion is “*both* in the *rhythm* (or *measure*), and in the *order* or *arrangement* of *sounds* acute and grave.”—But *whence* the effect of these motions? He answers, from their analogy to the motions of human *actions* †, by which the manners and tempers of men are expressed in common life. With respect to the analogy

* The text here, in the ed. of Duval, stands thus:—κινήσιν ἔχει μόνον· ἐχ’ ἦν ὁ ψοφῶς—of which no sense can be made. The emendation appeared to me obvious and certain.

† I insert—τοῖς ἡθῆσιν—as plainly required by the sense of the passage, and fully warranted by Aristotle’s repeated expressions of the same kind.—I found no other corrections necessary.

‡ The original is short, and rather obscure. It says, *literally*, “these motions are *practical motions* :” πρακτικαὶ εἰσιν. But that I have given Aristotle’s true meaning in my translation, is evident from a clearer expression in Prob. xxix. which is a shorter solution of the same question. His expression there is—κινήσεις εἰσιν [τ. εἰ ῥυθμοὶ καὶ τὰ μελῆ] ΩΣΠΕΡ ΚΑΙ Αἱ ΠΡΑΞΕΙΣ.—“Rhythm and melody are motions, “as actions also are.”

of *rhythmic* movement to the various motions of men in action, this, indeed, is sufficiently obvious. But Aristotle goes farther, and supposes that there is also such analogy in the motion of melody considered *merely* as a succession of different *tones*, without any regard to *time*; — εν τε των φθογγων ταξι, των ΟΞΕΩΝ και ΒΑΡΕΩΝ. He plainly asserts, that this succession of *tones*, also, is analogous to the motion of human *actions*. Now it seems impossible to assign any human action to which a succession of *sounds* and *intervals*, merely as such, has, or *can* have, any relation or similitude, except the *action* (if the expression is allowable), of *speaking*, which is such a succession. If this be Aristotle's meaning—and I confess myself unable to discover any other—I do not see how we can avoid concluding, that he agreed *so far* with Plato, as to attribute *part*, at least, of the effect of music upon the affections to the analogy between melody and speech.

It must be added from our author, that in the Treatise on Music and Poetry, Aristotle confines the imitative powers of music to that only of the flute or of the lyre, though we suspect it should have been translated, the poetry adapted to the flute or lyre.—But we must not anticipate the subject of our next Article.

[To be continued.]

A Narrative of the Military Operations on the Coromandel Coast, against the combined Forces of the French, Dutch, and Hyder Ally Cawn, from the Year 1780, to the Peace in 1784; in a Series of Letters. By Innes Munro, Esq. 4to. 1l. 1s. Nicol.

WE shall give some account of the contents of this work, without attending to the disputes which we have observed to have been carried on respecting the charge of plagiarism, and the accusation that the author, or editor, had copied from a work which we reviewed in our LXVth volume, p. 119. the 'Memoirs of the late War in Asia,' and the 'Travels in Europe, Asia, and Africa,' examined in our LIIIrd vol. p. 337. We mean not to insinuate that we do not think it our duty to detect the copist, or to distinguish him from the original observer; but it would be superfluous to enlarge on what has been clearly pointed out. It is now well known, that much of the miscellaneous matter is very similar to what occurs in the latter work, and the Military Operations seem to be in part copied from the former. We shall chiefly enlarge on what appears to be new. Mr. Munro went, in 1779, with the 73d regiment to India. The first object was the attack of Goree, which was summoned in form, after it had been abandoned by the French troops. The description of Madeira is animated and characteristic. Mr. Munro's professing to give only an account of the most striking objects, and his having in general executed his design

désign with spirit, renders his work very interesting ; for unfortunately travellers have rather chosen to enumerate the number of churches, and of inhabitants in any place, than to copy the impressions which they felt when they first saw it. The description of the capital of Madeira, and of Cape Town, are of this kind, but much of the other descriptions have occurred in different works.

When Mr. Munro arrived at Madras, he found the surf not so violent, and the barracks not so magnificent as had been represented. He describes the customs of the inhabitants, and the impositions of the natives. The various animals and reptiles, which the heat raises to their most dangerous perfection, are also shortly mentioned. Many parts of the following description of the snakes are, we believe, not generally known :

‘ Snakes of various kinds are so numerous here, that this may justly be called the country of serpents. The sting of some of them is reckoned very dangerous, if not deadly ; while others are so docile, that the country people catching them when young, and pulling out their teeth and stings, render them perfectly domestic, teaching them to dance and leap in a familiar manner to the music of a rustic pipe or violin. It is truly surprising to behold how charmed these creatures are with the sound of any instrument, but particularly the bagpipe, raising their heads with seeming joy, and moving their bodies in concord with the musical notes. As the time quickens, they appear more and more delighted ; and at last get into such an ecstasy, that you see them extend their beautiful bells, and quicken the motion of their heads, whilst their eyes sparkle with increased lustre. Those gentlemen, whose residence was next to the 73d regiment, used often to allege, in a jocular manner, that our bagpiper drew every snake in the country to his neighbourhood by the charms of his music ; which was certainly the case, for he has often discovered them dancing round his feet, whilst he entertained the soldiers with a few Highland reels. The bagpipe appears also to be a favourite instrument amongst the natives. They have no taste indeed for any other kind of music, and they would much rather listen to this instrument a whole day than to an organ for ten minutes.

‘ The most dangerous of these reptiles are the coverymanil and the green snake. The first is a beautiful little creature, very lively, and about six or seven inches long. It creeps into all private corners of houses, and is often found coiled up betwixt the sheets, or perhaps under the pillow, of one's bed. Its sting is said to inflict immediate death ; though I must confess, for my own part, that I never heard of any dangerous accident occasioned by it. The green snake is generally discovered winding round some branch of a tree : and it is said to have such power of attraction from its beautiful colour, that, when once the eye is fixed upon it, it cannot be withdrawn un-

til the snake darts at the eye-ball, and scoops it fairly from the socket. It is also said to attract birds in the same manner. But these assertions have too much the air of fable to merit an implicit belief. Many very large snakes are also found in the fields of six or eight feet long; but the largest of these reptiles that I ever beheld was at the Cape of Good Hope; it was at least sixteen or seventeen feet in length, and two in circumference. When at first surprised, he reared his head from the ground full five feet high, and instantly made off quicker than I could follow; sometimes creeping, and at other times vaulting three or four feet at a time. One fortunate circumstance respecting these animals is, that they never offer violence unless provoked.'

Various other circumstances, which seem to have attracted our author's attention, have, we remember, been already mentioned, in different volumes. That the Malabars are a different tribe from the Gentoos, is not so well understood: we suspect the author means the Malays, who are generally supposed to be the original inhabitants of the islands of the Indian Ocean; but these, though 'they speak quite a distinct language' from the Gentoos, are not, we apprehend, subject to the Bramins. The indolence of the natives, particularly the women, is strongly described; and it is with great propriety that Mr. Munro proposes a tax on the mulattos, so frequently imported from the East, the degenerate race from the European and Gentoo. The pride and extravagance of the European ladies in India is also mentioned with a proper disapprobation:

'One day, as I walked upon the esplanade of Fort St. George, a curiosity which I had long entertained was gratified by a sight of Mahomed Ally Cawn, nabob of Arcot, going from his town residence to his country palace, called Chepauk-house, upon Choultry plain, a place much resembling a state prison. The style and appearance of his suite and equipage did not strike me with that refulgent light in which I had been taught to consider an Indian nabob. The old gentleman's hoary beard and pensive mien bespoke him a prince of a dejected and oppressed mind; for while he passed the newly-arrived Europeans he cast on them such a glance of majesty, blended with sorrow, as one could not behold without compassion and respect. The expression in his countenance seemed to say "Can you who are as yet unpolluted, and strangers to the depravity of your countrymen in this part of the world, can you give any consolation to, or assuage the pangs of, an afflicted prince, who groans under an insupportable load of oppression, imposed upon him by the artifice of simulative friendship?" His highness was accompanied by two of his sons, the elder of whom seemed perfectly resigned to wear the chains of an usurp-

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ed despotism, when Providence should think proper to relieve his father from the bondage; but the second, named Aumier, bore the air of one who was impatient to avenge the indignities imposed upon his ancestors.'

The heat of the sun is described as violently oppressive; and the suffocating land-winds are not inferior in their dryness to the celebrated harmattan. They generally come in the whirling form of tornadoes.

The History of the Maratta war does not appear to be well connected with the other letters, of which this work consists: it is evidently a separate part, not skilfully united with the rest; and the numerous insinuations, as well as the more pointed personal attacks, render it a very suspicious compilation. In the campaign of 1780, Hyder Ally, bursting through the ghauts, the only passes by which the mountains can be crossed, overwhelmed the Carnatic, and skirmished even under the walls of Madras. The English council did not suspect this attack, and the army was divided. The troops which could be collected were immediately sent to Congeveram, at the nabob's instigation, whose capital was pressed on, and hourly in the greatest danger. Lieut. col. Baillie, in joining it from another quarter, was cut off. The different movements are described by Mr. Munro with much clearness, and illustrated by an accurate plan. The scene must have been dreadful; but the description seems to contain a little poetical prose, where the eye in a fine phrenzy rolling, endeavours to catch a glimpse of what could never be seen:

'To behold formidable and impenetrable bodies of horse, of infantry, and of artillery, advancing from all quarters, flashing savage fury, levelling the numberless instruments of slaughter, and darting destruction around, was a scene to appal even something more than the strongest human resolution; but it was beheld by this little band with the most undaunted and immoveable firmness. Distinct bodies of horse came on successively to the charge, with strong parties of infantry placed in the intervals, whose fire was discharged in showers; but the deliberate and well levelled platoons of the British musquetry had such a powerful effect as to repulse several different attacks. Like the swelling waves of the ocean, however, when agitated by a storm, fresh columns incessantly poured in upon them with redoubled fury, which at length brought so many to the ground, and weakened their fire so considerably, that they were unable longer to withstand the dreadful and tremendous shock; and the field soon presented a picture of the most inhuman cruelties and unexampled carnage.

'The last and awful struggle was marked by the clashing of
C c 3 arms

arms and shields, the snorting and kicking of horses, the snapping of spears, the glistening of bloody swords, oaths and imprecations; concluding with the groans and cries of bruised and mutilated men, wounded horses tumbling to the ground upon expiring soldiers, and the hideous roaring of elephants stalking to and fro, and wielding their dreadful chains alike amongst friends and foes. Such as were saved from the immediate stroke of death were so crowded together that it was with difficulty they could stand: several were in a state of suffocation; while others, from the weight of the dead bodies that had fallen upon them, were fixed to the spot, at the mercy of a furious foe.'

Our author traces the source of these calamities to the inexperience of the council, by whom military affairs were directed, whose eagerness was increased by the representations of the nabob, and to the divided as well as unprepared state of the army. He then traces the army to their former quarters, in which they covered Madras, and gives an account of an Indian camp and an Indian march, where luxuries and impediments (the impedimenta of the Romans) of every kind prevail. The luxuries are in part owing to the necessities of the climate, and partly to the habits of the natives, which also occasion the delay, and the difficulties in case of emergencies: we hope only that the knavery and impositions of contractors and persons in office are exaggerated. After the army's return, sir Eyre Coote was sent from Bengal to command it:

'The appearance of this officer is indeed highly pleasing and respectable. Though much emaciated by a long residence in this enervating climate, he yet bears the air of an hardy veteran; and, though at the age of sixty-three, cheerfully submits to the unremitting duties and trying hardships of the field. He is also renowned for an intrepid spirit and judicious conduct; which, together with a fascinating mien and an outward affectation of countenancing the sepoy, are said to have given him a great ascendancy over the black troops; an important accomplishment, not easily to be attained by commanders in this country. This last indeed is the chief cause assigned for sending general Coote to command at this critical period upon the Coromandel coast.'

The army, which sir Eyre Coote's popularity and address collected, shows that some of Mr. Munro's former representations were exaggerated. In reality, we see too great a tendency in this gentleman, probably from the complexion of his information, to detract from the merits of the company, and of many of the former commanders. Sir Eyre Coote, however, began the campaign with 7400 effective men; and the first exploit was storming the fort of Carangooly, which, in spite

spite of many different obstacles, was taken by captain Davies : it was succeeded by relieving Vandewash, which was defended with singular skill and ability by lieutenant Flint. After this attempt the army advanced, and by forced marches gained Cuddalore, and offered Hyder Ally battle, in circumstances which, if our author's representation were admitted, no general could have accepted it : indeed he seems to consider this offer as little more than splendid boasting, and tells us that, if the French fleet, which then appeared off the coast, had persisted in their hostile attempts, the army must have laid down their arms : had ' they even cruised off Cuddalore for the space of one week,' the same event must, he thinks, have happened. The battle of Porto Novo however followed, where the defeat of Hyder Ally was complete ; but sir Hector Munro, not sir Eyre Coote, is our author's hero on this occasion, as well as in the battle of Pollilore, fought on the spot where lieutenant-colonel Bailie was defeated. Accurate plans of both are subjoined.

Notwithstanding these victories, which partiality alone, and the retreats of Hyder would perhaps style so, the hero of the Misore again prepared to dispute the relief of Vellore and the siege of Arcot. The action of Sholangur followed, in which Hyder was again defeated ; but sir Eyre Coote, as usual, could make no great advantage of it, since, as in similar circumstances, he was obliged after the victory to fall back on Madras for a supply of provisions. At this time, however, Madras itself was in little better circumstances ; and the British army wandered through the pollams (highlands), under the auspices of a friendly rajah, where they found, if not a scanty, a precarious supply. In this retreat they were molested by a plundering party of Misorian horse, which sir Eyre Coote, with much skill, surprised and captured ; and colonel Owen, who was detached to the relief of Vellore, was opposed by the whole of Hyder's army, which he eluded, and again joined the general. Money and provisions were at last obtained, and Vellore was relieved before the face of Hyder.

Lord Macartney, who had come out some time before these last events, with the account of the Dutch war, now proceeded in his hostilities against that nation. Negapatnam and Trincomallee soon surrendered ; the first of which is the key to the Tanjore country, and contributed to bring about a reconciliation with the Poligars of Marawa and Tinavelly ; the second, a valuable harbour, the only retreat of shipping during the monsoon season on that side of the peninsula. After the relief of Vellore, where a singular mode of defence is adopted by filling the moat with alligators, who may, however, be terrified by noise, Chittore was captured and recaptured ; Trippasore was threat-

ened and again left. Nothing of more importance was done; and on the second of December both armies went into winter quarters.

The commencement of the year 1782 was prosperous. Vellore was again relieved, notwithstanding the efforts of Hyder, who was not however willing to risk a general engagement for that purpose. The two years siege of Tillicherry, on the Malabar coast, was raised, and the garrison of Calicut, on the same coast, surrendered to col. Humberston Mackenzie, who disembarked the reinforcements from England at that place, not only that they might not be captured by the French, who had at this time the command of the sea, but that he might make some effectual diversion to relieve the southern army. Colonel Fullarton, with commodore Alms, and a considerable force, joined sir Edward Hughes at Trinquammalle.

The naval actions at this time occurred; but these, with their different events, are well known. The French landed their troops after some difficulty; and M. Lally entered the Tanjore country, with Tippoo Sahib, and captured colonel Brathwaite and his army, after an obstinate and bloody battle. Cuddalore also capitulated to Tippoo Sahib and his new reinforcements. Parmacoll surrendered to Hyder.

Sir Eyre Coote at last marched, and by successively threatening Chitaput and Arné, endeavoured to separate the allies. The movement to Arné, where Hyder's treasures lay, drew the Misorian to its defence, where our troops gained another barren unproductive victory. The army fell back for provisions, losing, through the address and skill of Hyder, one regiment of black cavalry, two guns, and a hundred infantry, the grand guard of the army. The siege of Negapatnam, which was relieved by sir Edward Hughes, the severe but indecisive naval actions of July and August, and the loss of Trinquammallee follow: an excellent plan of the harbour and forts of Trinquammallee is annexed. The peace with the Marrattas soon ensued, and gave a prospect, though a distant one, of relief: some attempts were made to approach Cuddalore; but the progress was prevented by the failure of the supply. Rice soon became scarce at Madras, and a dreadful famine ensued. Col. Humberston endeavoured to draw Hyder's attention from the Carnatic, beat the troops opposed to him, took the fort of Trincolore, and marched to Calicut. He even attempted to penetrate into the Misore country, but was prevented by the appearance of Tippoo Sahib; and, when reinforced by the second battalion of the 42d regiment, completely defeated the son of Hyder. The death of this subtle and politic prince occurred at the end of the year 1782, and the army went into winter quarters.

Our interests gained little advantage from the death of Hyder, except that the report prevented Suffrein from attacking Ganjam, and our other northern settlements, during the absence of sir Edward Hughes and sir Richard Bickerton, who had now joined him from England. Tippoo, however, having assured the French admiral of his attachment, Cuddalore was revictualled, and preparations made for an active campaign. The first attempt was to demolish the forts of Vandewash and Carangooly, which had so often delayed the operations of the army, by the care and protection they required. Vellore was again revictualled; and great assistance was expected from an event which proved to be a source of the severest misfortunes. Hayet Saib was an illegitimate son of Hyder, and was discontented with the distribution of his father's vast acquisitions. The presidency of Bombay endeavoured to take advantage of these circumstances, and sent general Mathews with a suitable force for that purpose. The general reduced some very important fortresses, and was in possession of Hyder-nagur, the metropolis of Beddinore, when Tippoo suddenly left the Carnatic to oppose him, having previously blown up all the garrisons except that of Arné. Beddinore was soon attacked by the Misorian chief; and general Mathews' conduct, which is represented to have been, in the extreme, rapacious and unjust, was now timid and indecisive. He capitulated on the most solemn engagements, which were disregarded, and the event is well known: Tippoo was resolved to escape from such a formidable opponent at any rate.

Col. Fullarton, with the southern army, and general Jones, with the northern, advanced on the Misore territories, and were for a time successful; but different circumstances obliged them to desist. General Stuart, on whom the command of the main army devolved, took possession of the ruins of Arcot and other fortresses, in form, and then turned his attention to Cuddalore. This place was garrisoned with Europeans, in a larger proportion than are usually found in the plains or fortresses of India, and with a numerous body of sepoys, in the whole nearly equalling in numbers the besieging army, which amounted to about 11000 men. A severe action before the fortress ensued, in which the British lost the greater number of men, but claimed the victory, from having driven the French into the citadel. A siege ensued, in which sir Edward Hughes, with the fleet, for a time co-operated; but he was blown off the coast, and Suffrein seized his station, which the British admiral could not again recover. In this situation, with a superior foe in the garrison, and the whole force of the French fleet on the other side, the besiegers were threatened with a formidable attack, when
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the news of peace, fortunately it seems for our troops, stopped the blow. A severe naval action, however, occurred before Cuddalore; and, as we have not hitherto stopped our narrative to mention the particulars of the contests at sea, we shall add our author's reflections on the general conduct of sir Edward Hughes.

'The disadvantages under which sir Edward Hughes laboured in the prosecution of the war, may be easily seen by any person who will take the trouble of investigating them. He gallantly fought, without an ally, or scarcely any other resource but what his own ingenuity furnished, against the most expert admiral of France, who was liberally supported by the Dutch and Hyder Ally; and engaged in a cause so desperate, that he had nothing to lose but his ships and men, and with the latter he was regularly and plentifully reinforced from the Isle of France. On the other hand, sir Edward Hughes had a most extensive territory to protect in every quarter of India, with a great inferiority of ships, and a still greater of seamen, his fleet never having been furnished with a single seaman from Britain, excepting those pressed from the outward bound East Indiamen, the number of which was so very inadequate for the supply of his losses by sickness and battle, that, during a great part of the war, but particularly in the last engagement, sir Edward was obliged to substitute wretched lascars for British sailors, who formed at least a fourth part of his complement. Though labouring under such evident disadvantages, he not only maintained his ground but boldly fought his foes, and gave them such repeated discomfitures that nothing important could be effected by their land forces. No less than seven sea captains were sent in extreme disgrace to France by the gallant Suffrein, (some of whom, it is said, are still in the Bastille) on account of their misconduct.'

Tippoo Sahib was now the only enemy; and the subsequent events, of which the principal are the taking of Poligatcherry by colonel Fullarton in the south, and of Mangalore by Tippoo, are of little importance. We dare not follow our author in his narrative of the disputes of general Stuart and sir John Burgoyne, with the governor and council of Madras, for, through the whole volume, no little bias against the company is conspicuous. The peace was concluded with Tippoo sultan in March 1784; and the remainder of the letter contains a melancholy description of the treatment of the prisoners taken by the king of Misore, and complaints against the conduct of the East India company, the justice of which we cannot ascertain. The last letter contains a good description of the Isle of France, which our author thinks might have been easily and advantageously subdued at the beginning of the war.

The Narrative before us we have shortly abridged, because
it

it is the most full and complete account of the war in India, that we have seen. We are sorry that we cannot praise it for its impartiality. The author seems to have adopted the prejudices and antipathies of those with whom he conversed, and from whom he copied. We perceive, in more than one instance, that praise is cautiously suppressed, and we have been informed, that the disputes and errors of the council have been greatly exaggerated. Even in the field, as we have hinted, Mr. Munro has his heroes whom he raises, and others whom he depresses; but the period of party must pass away before we have an history of the war, not only full and complete, but well digested also and impartial. Our author's language is on the whole correct, animated, and clear; his plans are valuable, and his representation of Port Louis, in the island of Mauritius, picturesque and pleasing: we could have wished that he had added a map of the peninsula, for we could not always follow his description, without the chart of major Rennel.

The Botanic Garden. Part II. Containing The Loves of the Plants, a Poem, with Philosophical Notes, Volume the Second. 4to. 12s. in Boards. Johnson.

EVERY pastoral writer has diversified his fields with the daisy and violet; has adorned his rustic cottages with jasmine and woodbine, or blended in his landscape the varied hues of the ash and the beech, the chesnut and the oak. It was reserved for our author to describe, in elegant and flowing language, the minuter parts and more philosophical distinctions of botany, and even to adorn his poems with characteristic descriptions, which, in the uncouth language of Linnæus, are harsh and unpleasing. The sexual system has afforded him the hint, which he has expanded with genius and diligence: each plant has its loves; each stamen is a husband; each pistil a wife; and each flower a house. From the peculiarities of different flowers, therefore, arise the various descriptions in this volume, whose elegant and finished poetry is only equalled by the accuracy of the botanical observations. One inconvenience has, however, arisen from the author having chosen the most curious peculiarities, and from the little unavoidable obscurity of poetical language. When we read the poem, almost the whole, even to a botanist, is at first ænigmatical, and to the less learned reader, appears to be a string of riddles, whose solution is to be found in the notes. But we can venture to assure the reader, that if the perusal be at first attended with a little difficulty, he will be amply repaid by the pleasure which he will reap from his future examinations; and

and if, from this poem he attends only to some of the common flowers of a common garden, his views of nature will be greatly extended, many cheerless moments will be filled with the most rational entertainment, and what at first began in amusement, may terminate in scientific acquisition. Our author is no common guide in this respect, and his notes contain a more judicious selection, and a better connected view of the arguments in favour of the sexual system, than any *one* work that we have yet seen. The œconomy of vegetation, and the physiology of plants, form the first volume; but this didactic poem is deferred till another year, to afford time for the repetition of some experiments.

In the preface an outline of the sexual system, so far as it may enable the reader to understand the descriptions, is given; and in the proem, written in a whimsical style, is a good contrast between the Loves of the Plants and the Metamorphoses of Ovid. The Roman poet transmuted men, women, and even gods and goddesses into trees and flowers; our author has ‘undertaken, by a similar art, to restore some of them to their original animality.’ They are, he says, like little ‘pictures, suspended over the chimney of a lady’s dressing-room, *connected only by a slight festoon of ribbands,*’ which may amuse, though we are not acquainted with the originals. But we must now turn to the poem.

The introduction is singularly happy, and truly correct, except in one single instance, which we have marked. The *glittering* of the glow-worm is, we believe, only conspicuous in its exertions, and he is here directed to be still and attentive, when he probably would not glitter. In the subsequent lines, indeed, the spider is told to descend, and the snail to slide; but these are brought from a distance.—Suppose he had said:

‘Come glittering glow-worms from your mossy beds.’

We should however have transcribed the lines before we had the presumption to have endeavoured to amend them:

‘Descend, ye hovering Sylphs! ærial Quires,
And sweep with little hands your silver lyres;
With fairy foot-steps print your grassy rings,
Ye Gnomes! accordant to the tinkling strings;
While in soft notes I tune to oaten reed
Gay hopes, and amorous sorrows of the mead.—
From giant Oaks, that wave their branches dark,
To the dwarf Moss, that clings upon their bark,
What Beaux and Beauties croud the gaudy groves,
And woo and win their vegetable Loves.
How Snow-drops cold, and blue-eyed Harebells blend
Their tender tears, as o’er the stream they bend;

The

The love-sick Violet, and the Primrose pale
Bow their sweet heads, and whisper to the gale;
With secret sighs the Virgin Lily droops,
And jealous Cowslips hang their tawny cups.
How the young Rose in beauty's damask pride
Drinks the warm blushes of his bashful bride;
With honey'd lips enamour'd Woodbines meet,
Clasp with fond arms, and mix their kisses sweet.—

‘ Stay thy soft-murmuring waters, gentle Rill;
Hush, whispering Winds, ye rustling Leaves, be still;
Rest, silver Butterflies, your quivering wings;
Alight, ye Beetles, from your airy rings;
Ye painted Moths, your gold-eyed plumage furl,
Bow your wide horns, your spiral trunks uncurl;
Glitter, ye Glow-worms, on your mossy beds;
Descend, ye Spiders, on your lengthen'd threads;
Slide here, ye horned Snails, with varnish'd shells;
Ye Bee-nymphs, listen in your waxen cells!’—

The peculiarities of this poem consist not only in the easy and often elegant style in which the different descriptions are conveyed, but in the vast variety of uncommon facts introduced, and the address with which the different ornaments (the adventitious descriptions) are conducted. It is by this clue that we shall be led in our choice of extracts, for it is not easy to give, in a short compass, an adequate idea of this beautiful poem, unless we follow some general plan, since the author seems not to have adopted any particular, at least any apparent design. The lychnis is a common plant in our hedges, and of no extraordinary beauty; yet it is extremely beautiful in our author's hands:

‘ Five sister-nymphs to join Diana's train
With thee, fair LYCHNIS *! vow,—but vow in vain;
Beneath one roof resides the virgin band,
Flies the fond swain, and scorns his offer'd hand;
But when soft hours on breezy pinions move,
And smiling May attunes her lute to love,
Each wanton beauty, trick'd in all her grace,
Shakes the bright dew-drops from her blushing face;
In gay undress displays her rival charms,
And calls her wondering lovers to her arms.’

The sun-flower, for instance, we all have seen; though we never saw it in greater perfection than in our author's description:

* * Ten males and five females. The flowers, which contain the five females, and those which contain the ten males, are found on different plants; and often at a great distance from each other. Five of the ten males arrive at their maturity some days before the other five, as may be seen by opening the corol before it naturally expands itself. When the females arrive at their maturity, they rise above the petals, as if looking abroad for their distant husbands, the scarlet ones contribute much to the beauty of our meadows in May and June.’

‘ Great **HELIANTHUS** * guides o’er twilight plains
 In gay solemnity his Dervice-trains:
 Marshall’d in *fives* each gaudy band proceeds,
 Each gaudy band a plumed Lady leads †;
 With zealous step he climbs the upland lawn,
 And bows in homage to the rising dawn;
 Imbibes with eagle-eye the golden ray,
 And watches, as it moves, the orb of day.’

Once more; the honeysuckle:

‘ Fair **LONICERA** ‡ treads the dewy lawn,
 And decks with brighter blush the vermil dawn;
 Winds round the shadowy rocks, and panced vales,
 And scents with sweeter breath the summer gales;
 With artless grace and native ease she charms,
 And bears the Horn of Plenty in her arms.
Five rival Swains their tender cares unfold,
 And watch with eye askance the treasured gold.’

We have found no little difficulty in selecting a passage which will give a proper idea of our author’s interesting digressions, not because any were exceptionable, but because they were in general too long. The following, after some care, we have preferred: the lines are beautiful; and the transition is not obvious or expected. There are however some others, that are too extensive, which we think more wildly poetical, and more strikingly picturesque:

‘ Where vast Ontario rolls his brineless tides,
 And feeds the trackless forests on his sides,
 Fair **CASSIA** § trembling hears the howling woods,
 And trusts her tawny children to the floods.—

Cinctured

* * Sun-flower. The numerous florets, which constitute the disk of this flower, contain in each five males surrounding one female, the five stamens have their anthers connected at top, whence the name of the class “confederate males.” The sun-flower follows the course of the sun by nutation, not by twisting its stem. (Hales Veg. Stat.) Other plants, when they are confined in a room, turn the shining surface of their leaves, and bend their whole branches to the light. See *Mimosa*.’

† † The seeds of many plants of this class are furnished with a plume, by which admirable mechanism they are disseminated by the winds far from their parent stem, and look like a shuttlecock, as they fly.’

‡ ‡ *Caprifolium*. Honeysuckle. Five males, one female. Nature has in many flowers used a wonderful apparatus to guard the nectary, or honey-gland, from insects. In the honey-suckle the petal terminates in a long tube like a cornucopiae, or horn of plenty; and the honey is produced at the bottom of it.’

§ § Ten males, one female. The seeds are black, the stamens gold-colour. This is one of the American fruits, which are annually thrown on the coasts of Norway; and are frequently in so recent a state as to vegetate, when properly taken care of, the fruit of the *anacardium*, cashew-nut; of *cucurbita lagenaria*, hottlegourd; of the *mimosa scandens*, cocoons;

Cinctured with gold while *ten* fond brothers stand,
 And guard the beauty on her native land,
 Soft breathes the gale, the current gently moves,
 And bears to Norway's coasts her infant-loves.
 —So the sad mother at the noon of night
 From bloody Memphis stole her silent flight;
 Wrap'd her dear babe beneath her folded vest,
 And clasp'd the treasure to her throbbing breast,
 With soothing whispers hushed its feeble cry,
 Pressed the soft kifs, and breathed the secret sigh.—
 —With dauntless step she seeks the winding shore,
 Hears unappall'd the glimmering torrents roar;
 With Paper-flags a floating cradle weaves,
 And hides the smiling boy in Lotus-leaves;
 Gives her white bosom to his eager lips,
 The salt tears mingling with the milk he sips;
 Waits on the reed-crown'd brink with pious guile,
 And trusts the scaly monsters of the Nile.—
 —Erewhile majestic from his lone abode,
 Embassador of Heaven, the Prophet trod;
 Wrench'd the red Scourge from proud Oppression's
 hands,
 And broke, curst Slavery! thy iron bands.'

The following, our last extract, is exquisitely beautiful; and we have selected it not only on account of the admirable description; but to say, that the chundali borrum is beautiful only by our author's dressing it. It is a papilionaceous flower of a yellow dusky hue:

' When from his golden urn the Solstice pours
 O'er Afric's sable sons the sultry hours;
 When not a gale flits o'er her tawny hills,
 Save where the dry Harmattan breathes and kills;
 When stretch'd in dust her gasping panthers lie,
 And writh'd in foamy folds her serpents die;
 Indignant Atlas mourns his leafless woods,
 And Gambia trembles for his sinking floods;
 Contagion stalks along the briny sand,
 And Ocean rolls his sickening shoals to land.
 —Fair CHUNDA* smiles amid the burning waste,
 Her brow unturban'd, and her zone unbrac'd;

Ten

coons; of the *piscidia erythrina*, logwood-tree, and cocoa-nuts are enumerated by Dr. Tonning. (*Amæn. acad.* 149) amongst these emigrant seeds. The fact is truly wonderful, and cannot be accounted for but by the existence of under currents in the depths of the ocean; or from vortexes of water passing from one country to another through caverns of the earth.'

* Chundali Borrum is the name, which the natives give to this plant; it is the *Hedysarum movens*, or moving plant; its class is two brotherhoods

Ten brother-youths with light umbrella's shade,
 Or fan with busy hands the panting maid;
 Loose wave her locks, disclosing, as they break,
 The rising bosom and averted cheek;
 Clasp'd round her ivory neck with studs of gold
 Flows her thin vest in many a silky fold;
 O'er her light limbs the dim transparence plays,
 And the fair form, it seems to hide, betrays.'

There are some parts of this volume which we have not mentioned: they are styled Interludes, and consist of Dialogues between the Author and his Bookseller. Fielding has already told us, that booksellers are not the worst judges of literary merit, and our author's friend seems very sagacious and penetrating. The author forgot to tell us whether the scene is laid at Litchfield or in London.

In the first Interlude, the author informs us that he is a flower-painter, or occasionally attempts a landscape, leaving the human figure, with the portraits of history, to abler artists. He proceeds to instruct his bookseller in the difference between poetry and prose; but he falls into one little error. It is not sublimity, he says, which constitutes poetry, for sublime sentiments are often better in prose. He instances the dying scene of Warwick, where he observes, that no measure of verse could add to the sentiment. Unfortunately, the whole scene is in blank verse, and his quotation, 'Oh! could you *but* fly,' is erroneous. In Read's edition, vol. VI. p. 563, it is:

——— Ah could you fly.

War. Why then I would not fly.———

The measure is more strictly observed, and more poetical images occur in this scene, than in many of a greater extent in Shakespeare.

We are not clear that the author is perfectly accurate when he says, that poetry is distinguished from prose by admitting very few words of perfectly abstract ideas, for Pope's Essay on Man is, we think, poetical, though few ideas, except abstract ones, are admitted. He is however probably near the truth; and his illustrations are in general very just. His criticism on sir Joshua Reynolds' Discourse, delivered in 1786, where he asserts, that 'the higher styles of painting, like the higher styles of the drama, do not aim at any thing like deception,' is very

hoods ten males. Its leaves are continually in spontaneous motion, some rising and others falling, and others whirling circularly by twisting their stems; this spontaneous movement of the leaves, when the air is quite still, and very warm, seems to be necessary to the plant, as perpetual respiration is to animal life.'

accurate;

accurate; and he might have instanced an example of worse taste than the president accuses Fielding of, in the introduction of the figures in the back-ground of Mrs. Siddons' admirable portrait. If it be alledged that he represents an ideal rather than a real personage, the tragic Muse, the fault is equally glaring, in choosing features which we know to be those of an individual.

In the second Interlude is a very correct and philosophical discrimination between what is merely tragic, and what is horrid. The third interlude contains some remarks on the relations between poetry, painting, and music, in which the author displays an accurate taste, and no inconsiderable knowledge of these different subjects. In one or two points our opinions may differ; but, on these doubtful subjects, we mean not to insinuate that the author is wrong, or that we are right.

On the whole, we have perused this volume with great pleasure, where novelty of subject is united with animated poetry, and an intimate acquaintance with botany, natural history, and various collateral subjects. Though we have transcribed much, if our readers have any taste, they will turn to the work; for we have never met with any performance where it was so difficult to convey, within the compass of an article, a proper view of its contents and its merits.

The Mine: a Dramatic Poem. The Second Edition. To which are added, Two Historic Odes. By J. Sargent, Esq. Small 8vo. 5s. sewed. Cadell.

IF the various beauties of the vegetable world have drawn forth the powers of the first and greatest poets, the mineral kingdom has lately been described with great force, and adorned with most animated and energetic strains. It was a first attempt, and it succeeded so well that it seems to have repressed every imitator; yet much remains unsung: the visions of the alchemist; the different kinds of air; the peculiarities of the phosphorus; the heat of mineral springs, from the gradual decomposition of pyrites; and, above all, the future uses of each stone and ore would furnish a great variety of spirited description, and give full scope to the poet's fancy. We gave a pretty full account of the first edition of this elegant poem in our LIXth volume, page 261. and we shall not now add any thing, except that it seems to be reprinted with a few additions to the notes, and a few inconsiderable alterations in the lyrical parts.

The two Historical Odes are not, we think, of equal merit. The Vision of Stonehenge, which we should not have expected from the author of the Mine, is weak and spiritless. Our au-

thor's phosphorus blazes only in the shades of night. The Vision, supposed to have appeared to the unfortunate Mary in her voyage from France to Scotland, is greatly superior. The Spirit of the Isles, from Orkney, appears, and foretells her future woes, with the different events of the reigns of her successors, James, the two Charles's, the second James, Mary, and Anne. The spirit is described with much poetical fire, though a little different from what historical fact relates, for we are told that the first night which Mary passed on the sea was exceedingly calm, so that she was not the next morning out of sight of the French coast; yet this is the time of the vision! Let us, however, introduce the Genius of the Isles:

' From Orkney's stormy steep
The Spirit of the Isles infuriate came,
Round him flash'd the arctic flame;
His dark cloud shadow'd the contentious deep:
Thrice with a *whirlwind's ample breath*
He blew the pealing trump of death;
While ghosly legions, fleeing by,
Swell'd with terrific scream his dreary cry.'

The following stanzas, which relate to David Rizzio and Bothwell, are exceedingly picturesque and animated:

" What sadly-soothing strain,
What mournful melody hath caught mine ear?
Ah! no more the notes I hear—
The lessening cadence dies along the plain:
Sweet minstrel, whose enchanting art
In ecstasy can lap the heart;
Why hath thy muse advent'rous stray'd
From Doria's stream and Susa's warbling shade?
In clattering hawberk clad, thro' night's still gloom,
Stern Ruthven fiercely stalks with haggard mien;
With thundering tone proclaims the victim's doom,
And tears her minion from a doating queen:
Thro' the arch'd courts, and storied chambers high,
Loud shrieks of terror ring, and death's expiring cry.

" Bid the deep tempest roar,
And whelm a baleful crew;
Proud lord of Inis tore!
Be thine, thy guilt to rue—
Pent in the dungeon's dark and stony womb,
O'er thee be rais'd a living tomb;
Grim fiends and spectres dire
Hover round thy coward head,
And swart Melancholy shed
Her chilling dews that quench th' ethereal fire;

For

For lo! yon form, that rides the storm,
Traitor, 'tis thy murder'd king!

He joins the hosts, of monarch ghosts;
Of the days of old they sing—

With sounds of loud lament they hail
His sanguine shade, that fires the misty air;
Sublime they float, and o'er the mountains bare
In majesty of midnight sail:

Down heav'n's broad steep descend in dread array,
And in the shadowy moon's pale confine melt away."

This edition is very beautifully printed, and adorned with plates, whose execution exceeds the design. The drawing is in many respects defective.

The New Annual Register, or General Repository of History, Politics, and Literature, for the Year 1788 To which is prefixed, the History of Knowledge, Learning and Taste, in Great Britain, during the Reigns of King Edward the Sixth and Queen Mary. From the Year 1547 to 1558. 8vo. 6s. 6d. Half-bound. Robinsons.

WHILE the affairs of Europe are convulsed by revolutions, while innovations or reformations disturb the neighbouring continent, our more humble temporary historians must possess zeal, acuteness, attention, and reflection, to collect the various facts, to discriminate between the popular rumour and the real transactions, to preserve a calm distinguishing impartiality, and to connect the events with their previous causes. If this part of their task be difficult, if it involve them in details unusually extensive and peculiarly intricate, the easy progress of our own history will, we hope, compensate for it. In this part of the work, we trust it will be only necessary to point out marks of increasing commerce and prosperity, contrasted with the gloomy prophecies of opposition.

The authors in this volume have begun the career, which will ultimately lead them to explain the source and the progress of the late intestine commotions in France. They have commenced with singular precision and judgment, and seem to have drawn the substance of their narrative from the best authorities. If they proceed as they have begun, they will lay a secure foundation for a future historian, when time shall develop more clearly the various circumstances which can alone render the narrative more complete. But this must be unfolded at a future period; and the historian who would anticipate the evolution, will wander in wild and endless conjecture, unless

less assisted by a supernatural illumination. From this part of the work we shall select some passages, and we shall choose those which relate to the character of Mr. Necker. We think it is drawn with force, with justness, and propriety; nor can we forbear to indulge the pride of observing, that we formed a similar opinion from reading his work on the Finances of France; and that we ventured to express it, while all Europe resounded with his praises.

‘It was a calamitous circumstance for the people of France, that, though peace had now been three years re-established in Europe, the system of finance seemed scarcely to be affected by so material a relief, and it was found necessary to close every year with a loan. For this disadvantage they were indebted to Mr. Necker. The extraordinary character and reputation which that minister has obtained, will scarcely permit us to suppose, that he had any sinister view in producing this effect; but we are unable to vindicate his integrity but at the expence of his abilities. He was probably the first minister that ever conceived the project of supporting a war by loans without taxes. By this system he was raising in his favour a tide of vulgar popularity; by this system he was making it difficult for any minister that should succeed him, to maintain himself in office; by this system he perhaps believed he was serving the public. To execute it certainly required the possession of great labour, strict accuracy, severe economy. It was necessary that the minister should possess much personal consideration and respect, and that the prosperity of government should be attached to the credit of the individual that guided it. Perhaps it was hardly to be expected from human frailty, that the man, who had the means of exhibiting this glittering character, should resist the temptation of exhibiting it. But be that as it will, Mr. Necker accumulated burthens upon the kingdom, which, from the very circumstance of their being for a time suspended, and imperceptible to the common observer, would fall with tenfold weight upon his successor.’

‘May we be permitted in this place to sum up the balance of Mr. Necker’s character? He is undoubtedly an active and industrious statesman. Inured during the whole course of his life to arithmetical operations, he is peculiarly at home in them. He calculates the revenues of the first nation in the world with the facility of a merchant in his private transactions, and his estimates exhibit perhaps as few mistakes as were ever incurred in so complicated a business. His reputation for severe integrity is not probably destitute of foundation; and it was of considerable service to him in his public career, as it deterred the importunities of thoughtless prodigality, and give him fortitude to refuse the demands of interest and cabal. He entered upon office with the most honourable auspices. He began with frugality and economy. He introduced economy into all the departments

ments of the royal household, and employed every means in his power to create revenue without burthen to the state.

‘ If all these qualities will constitute a great minister, Mr. Necker will probably remain without an equal. But if large and comprehensive views, if a lively persuasion in general principles, if a thorough knowledge of the philosophy of human affairs should be deemed necessary, Mr. Necker will be found greatly deficient. It was his lot to superintend the affairs of a country, where the great principles of policy had long been fermenting, where a succession of the most accomplished geniuses had been prosperously employed in investigating the sources of human happiness. One of the most considerable of these men had been early placed by Louis the Sixteenth at the head of his finances. But the prospect of felicity which had thus been opened to France, was short and deceitful. It was just shown to the world, to be removed for a period of indefinite extent. Necker rose upon the ruins of Turgot. France had tried a philosophical minister, she was now to try a political banker, skilled in all the detail and minutiae of finance. Mr. Necker neither understood nor desired to understand the principles of his predecessor. He was unacquainted with the true system of taxation, and treated the ideas to which future ages will be indebted for their happiness, as visionary and impracticable. He believed that commerce could never prosper so well as when consigned to the guardian care of monopolies and prohibitions. In the close of the eighteenth century he was the panegyrist of Colbert. The benefits which the short reign of Mr. Turgot enabled him to confer on the nation, were neglected or destroyed. A part of his system Mr. Necker could not refuse to applaud, that of provincial assemblies for the more equal distribution of the public burthens. But, though he professed to adopt it, he did not undertake to propose it as a general benefit to the nation, but introduced it in two provinces only, Berri and the Upper Guyenne. In these it was deprived of the advantages that had been proposed, and an odious aristocracy was introduced into an object, perhaps of all others most foreign to that system. Mr. Necker may be characterised in a single word, as the able advocate of long established errors, and the determined adversary of improvements originating in system and philosophy.’

The other parts of the history are executed with equal perspicuity and accuracy. The debates on the trial of Mr. Hastings and on the slave-trade, seem to be abridged with peculiar care.

It has not been our custom to follow the editors in their different selections, and in their opinions of Foreign and Domestic works. In general, their conduct has met with our approbation; and we should not at this time have adverted to it, if we had not seen an instance of partiality, which we think dis-

graces the work. We particularly allude to the character given of Dr. Towers' Life of Frederic II. and the distinction it has received from the extracts. If our own opinion was alone to be opposed to this decision, we should have been silent; but when every other character which has been given of this work publicly, either in England or the continent, is the same, the conduct of the editor must appear to have been dictated by an injudicious partiality, which we have mentioned in stronger terms as conduct of this kind, if continued, must be injurious. We are unacquainted with Dr. Towers, except from his publications; and we have not unwillingly commended these, where commendation appeared to be their due.

The department of Poetry is short; but this defect may be owing to the poetical publications of the year being fewer, or of less than usual merit. We greatly regret, however, that those pleasing 'original communications' which we have formerly so much admired, are discontinued. The History of Knowledge and Learning is, in this volume, extended to the end of the reign of queen Mary, in the year 1558. On the whole, we think it a very valuable one; and we can as cheerfully praise its merits as we can point out its faults. The next volume is promised 'speedily;' so that we shall make no remarks on the unusual delay of this before us.

Poems by Charles James, Esq. 2 Vols. 12mo. 6s. sewed. Cadell.

'THE following poems will naturally produce a variety of opinions,' says Mr. James, impressed with that pleasing self-delusion almost every author is apt to entertain concerning the importance of his own performance. But in our opinion they will float down the tide of time to the gulf of oblivion, with but little notice having been taken either of their beauties or their blemishes. The sails will neither be distended by the popular gale, nor shattered by the blasts of hostile criticism. The path of poetry, however pleasing, as seldom leads to praise as profit in modern times. The easiness of the way proves detrimental to the votaries of the Muses in both respects. Since the days of Pope the harmony of our language has been so well understood, its common rhymes so familiarized to the ear, that a school-boy can now compose with greater facility than a poet-laureat in the age of queen Elizabeth. The principal poems contained in those volumes, are thus mentioned in the title-page: 'Vanity of Fame. Petrarch to Laura. Acontius to Cydippe,' with the Latin original, and Duke's translation annexed. The introduction of the latter was certainly extremely superfluous. It would tend indeed to an author's discredit to translate worse than Duke;

but merely to excel him, conveys no idea of positive merit. The other poems are entitled *The Year 1800*; or, *It will be so*, a satyrical poem, and the *Suicide*, 'written, as the author says in the contents, at the request of an unfortunate friend who afterwards shot himself.' The same account is prefixed to the poem: but in the preface Mr. James declares, 'with regard to the principles contained in the *Suicide*, I judge it highly necessary to assure the public that the sentiments of the writer very widely differ from those of the unhappy object whose *melancholy end occasioned the composition*.' It is not easy to reconcile this contradictory account, and the poem does not tend to unravel the mystery. One might indeed be almost tempted to suppose that it was written by the unfortunate young gentleman himself, for it is thrown into the form of a soliloquy spoken by him. No arguments of a contrary tendency, though it is said to have been 'a frequent subject of conversation previous to his taking that desperate resolution,' are introduced. But as we trust our readers will be in no danger from the arguments here alledged in favour of suicide, we shall submit the concluding part of this poem to their judgment.

' That pure Omniscience could descend to frame,
For mortal trespasses, immortal woe,
Is what fair reason shudders to proclaim,
And fear, or int'rest only spread below.

If there be one, like me, condemn'd to share
Grief's bitt'rest pang, and agonising strife—
Whose mind is meekly passive in despair,
Because he meditates eternal life;

May such the tale of prejudice disown:
He nobly dares, who, deaf to nature's cries,
Undaunted plunges into worlds unknown,
While strong conviction points him to the skies.

He nobly dares, before whose steady eye,
Uncertain horrors innocently glow:
Who springs, impatient of each earthly tie,
From all the certainty of earthly woe.

When the pent thunder, in the tempest's womb,
Heaves for its birth and mutters round the skies,
From Heav'n's Omnipotent athwart the gloom,
Blue light'ning flashes and the tumult dies.

And sure if Heav'n has lent a spark divine
To what must own corruption and decay,
That spark, when troubled in its cumbrous shrine,
May spurn the load and brighten into day.

Then why this dread! when death our surest friend,
Looks from his dark and solitary home?

The frown we shrink at is affliction's end,
 The pang we fear is ecstasy to come.
 Misfortunes wean us from alluring sin,
 And lift the soul to Heav'n's eternal year :
 Each woe that tortures is a voice within,
 Whose echo calls us from the pains we bear,
 But hush ! what means that murmur in reply ?
 What fiend, enamour'd with illusive state,
 To proud Augusta counsels me to fly,
 And court the casual friendship of the Great ?
 Detested plan ! at which the free-born mind
 Starts with disdain, and spurns the crumb it wants ;
 Is genius then so slighted by mankind,
 That nothing's left it but the courtier's taunts ?
 Shall he, whose numbers were by Delia prais'd—
 Deceitful praise that charm'd me into ill—
 Whose purest incense was to Delia rais'd !
 To grandeur cringe and prostitute his will.
 Ah ! sooner let me wander into fens,
 Where nature only prompts the savage breast ;
 Where man, in friendship with the tyger run,
 Consumes his acorn and enjoys his rest.
 Yet thither, swifter than the wintry blast,
 The rankling torture of my breast would move ;
 Still must remembrance point to me the past,
 I still must languish, for I still should love !
 Then come thou friendly weapon—in whose womb
 Fate sits secure and certain of its prey ;
 While Delia's image lights me to the tomb,
 From Delia's charms thus rend each wish away.'

This specimen may serve to show that Mr. James is not a
 tame inanimate writer ; he has beauties as well as faults ; but
 surely not of sufficient consequence to attract, in any great de-
 gree, what he seems to expect, the public attention.

Suicide ; a Poem. By Mary Dawes Blackett. 4to. 1s. 6d.
 Robinsons.

IT is said that on Charles the Second's requesting the mem-
 bers of the Philosophic Society to assign the cause why wa-
 ter, when an eel was immersed into a basin of it, should rise no
 higher than it was before such an immersion ? they prepared
 different answers to account for so remarkable a phenomenon ;
 at length one, probably less speculative than the others, was
 desirous that the fact should be first ascertained. The eel was
 accordingly immersed, and the water rose in proportion to its
 bulk.

bulk. Some observations now before us seem to stand in nearly the same predicament. Mrs. Blacket says, 'that the people of this country are notoriously eminent for the commission of this crime, is a truth that has long been admitted: though why it should be so, is what cannot easily be accounted for on any principle of nature.' Thousands and ten thousands have asserted, and believed the same, but this *generally admitted truth* appears to us extremely questionable. The fact should be proved before the matter is investigated. That more acts of the kind are made public here than in any other country must be allowed; few indeed, we believe, escape notice, by means of the extensive information received and retailed by the compilers of our newspapers. Were those of other countries equally sedulous in collecting and publishing domestic occurrences, we have little doubt but that many of our neighbours would be found no less addicted than ourselves to suicide. Some recent instances have occurred, and by means of their being committed in England, attracted public notice: had these gentlemen put a period to their lives in their own kingdom, the knowledge of it would scarcely have extended beyond the limits of the city or province in which the fact was committed. Montesquieu candidly attributes our predilection for suicide, and our ill success in all works of genius, to the same cause, a damp and ungenial atmosphere; and we give him equal credit for each opinion. Our author waves as unsatisfactory the reasons that have been commonly alledged for our unhappy propensity in this respect, and asserts it to be 'the consequence of a misguided education.' The reader will possibly be as much surprised at this affirmation, as Yorick was at Father Shandy's attributing the little knowledge acquired by children in their education, to the neglect of the auxiliary verbs. The remark was dictated, however, by humanity.

'If we examine into the minutia of our laws, which were certainly formed upon the spirit of the people, we shall find, that with all our virtues, we still possess a sanguinary and revengeful disposition; else why do we indiscriminately condemn to death the numerous train of unhappy victims, who almost daily expire at the gallows, dragged forth to public view, and launched into eternity, either for taking the purse or life of their fellow citizen.'

'Is there no medium, no alternative? Surely, men of sound judgment, great moral rectitude, and enlightened understandings, such as our judges are, might find a mean to lessen this dreadful spectacle of harm; or at least to let it return less frequently to the eyes of the multitude.'

'For if we consider that the majority of these poor wretches have been initiated at an early period into the mysteries of vice, and that even in our jails they herd together, hardening each other against every call of reason or reflection; and that the

space

space of time between condemnation and execution is frequently too short to awaken in their minds a just apprehension of that Being, whose name they have never uttered but with blasphemies, whose mercies they have never invoked, one of whose anger they were regardless; that thus apathised, they meet their sentence with the most perfect unconcern, and look upon it as the consequent finale of the part they have acted, and infinitely preferable to confinement or labour.'

If there is any argument in this passage, it applies to the severe spirit of our laws, which, in a variety of instances, inflict capital punishments for offences merely of human institution; and against the total want of an education, not a *misguided one*. But though the former may be the cause of many unhappy men falling victims to the laws of their country, it certainly seldom or never prompts them to self-destruction. Suicide we may more often attribute to a false refinement of manners, to

' ——— fell despair,
Wild dissipation, and insatiate care,
Lust, avarice, or disingenuous shame.'

Indeed not one of the characters introduced in this poem appears to have owed its fate to a defective education; for Chatterton may be considered as self-taught, and his genius superseded the want of it. In general they were accomplished in arts or arms, conspicuous for birth and talents.—In a poem containing but eighteen pages, and entered at Stationer's hall, we should scarcely have expected such weak careless lines as,

' Ah where was Marcia, whose care should save.'
' To her hand Amalthea gave the horn.'

Much less such very incorrect ones as these:

' And every bright idea restrain'd.'
' Coward, sayst thou, was Caithness base?'

We meet likewise with some unwarrantable rhymes; notwithstanding which we shall not withhold from Mrs. Blackett her due praise. Many passages are marked by elegance and harmony; and Chatterton's unhappy end is thus feelingly described:

' Not so, poor Chatterton, whose tuneful lay,
Had crown'd his youthful brow with living bay;
Short was his reign, though genius strung his lyre,
Wak'd each bright thought, and gave his numbers fire.
With rapid hand he swept the trembling string,
And taste and judgment paus'd to hear him sing:
The sorceress Hope bade expectation rise,
And Flattery bore his plaudits to the skies.
On all his hours the playful sisters smil'd,
And with fresh promises his heart beguil'd.

At

At length repulse drew the thin veil aside,
Shock'd at the scene, he bow'd his head and died.
He died, but ah ! what horrors urg'd his death,
No waiting cherub caught his fleeting breath ;
No friend assiduous pour'd the parting tear,
Watch'd his last glance, or grac'd the mourning bier,

' Oh ! say, all-potent goddess, Nature, say,
How could a soul like his, despair obey ;
A soul which genius, taste, and truth refin'd,
A soul where all the virtues were combin'd ;
Where filial duty and fraternal love
Did every thought and every action move.

' Ah ! had Reflection, to her office true,
Shewn the sad mother's anguish to his view ;
When all her hope, her pride, her joy, repress'd,
Sad desolation seiz'd her widow'd breast ;
Then had he paus'd, and, ere he clos'd his course,
His guardian genii had awoke remorse ;
In gentle whispers sooth'd his soul to peace,
Reviv'd his hopes, and bade his sorrows cease.
But ah ! too sensible of want and shame,
Too gentle to endure uncandid blame ;
Afraid to brave the censures of the throng,
And wanting means his being to prolong :
Unus'd to beg, unwilling to offend,
Without a patron, advocate, or friend :
No sympathetic breast to share his grief,
To sooth his sorrows, or afford relief :
Alone and unprotected in life's void,
His honour blasted, and his hopes destroy'd ;
No chearful ray to gild the gloomy scene,
By malice darken'd and disturb'd by spleen ;
His soul indignant brav'd its awful fate,
Unthinking, brav'd, or thought, alas ! too late !
Unable to endure the scoff of pride,
By his own hand the hapless victim died.'

A General History of the Othoman Empire. Dedicated to the King of Sweden. Translated from the French of M. de M—D'Oboffon. 4to. Vol. I. with French Plates. Folio. 5l. 5s. in Boards. Robinsons.

WE examined the original of this work in our LXVth volume, p. 473. at some extent, and gave a general account of our author's plan, the execution, and the embellishments. The English edition does not equal the original in splendor ; but the plates, which are bound separately in folio, appear to be the same ; and the execution in other respects, though not equally brilliant, cannot be censured. This volume is handsomely printed on a good paper.

The

The translator says nothing for himself or his work. We have compared it with some care in different passages, and the version appears to be neat and accurate. It is, however, correct rather than elegant; and the translator, like his author, prefers perspicuity to animation. The language is not tortured into harshness, or rendered unpleasing by foreign idioms. We need not again analyse this work, but shall content ourselves with extracting a short passage, selected without any great care, to enable our reader to judge impartially of the general merits of this English version.

* The tombs of the patriarchs and prophets are also in the eyes of Mussulmen an object of veneration. Selim I. after having subjugated Syria in 922 (1516), and passed the winter in Damas, would not march against Egypt till he had visited Jerusalem, attended by some officers: he went thither incognito with the greatest expedition, and immediately on his arrival he repaired to mount Kebahh-Khalil, to pay homage to the tombs of Abraham, Isaac, Jacob, Joseph, &c. A heavy rain was no impediment to this pious visit; he discharged without delay his religious duty, and set out immediately on his return to Damas.

* Besides that profound reverence with which the Mahometans regard those whom they believe to have died in a state of holiness, they have a great respect for those who are distinguished by their piety, particularly the dervishs, or hermits, who, devoted to a life of retirement and contemplation, pass their days in the austere practice of the moral virtues. These sentiments are equally respected by the sovereign, as by persons of all ranks under their authority. The least religious among the khaliphs, the most dissolute and impious princes, have in all ages given proofs of a particular regard for these penitents. Among others, history mentions the celebrated Timour. This Tartar hero, the scourge of the East, marching over Herath in 782 (1380), passed by Taïbad. Ebu-Bekir Zein'ud-dinn, a hermit, excited the devotion and attracted the visits of all the people in that district. Timour wished to see him, and sent him an invitation to come to his camp. The hermit refused peremptorily complying with his request. "I should condemn myself," said he, "if I were to set my foot in the tent of a prince who is such an enemy of mankind, so careless an observer of the Cour'ann, and of the precepts of the prophet." Astonished at the firm and decided conduct of this anchoret, Timour determined to go to see him: he repaired to his cell; and this renowned conqueror, says Ahmed Efendy, this fierce and imperious prince, the glances of whose eye no mortal presumed to sustain, was so affected by the aspect of the venerable sage, so much awed by his virtue, that he could not refrain from tears. He listened with eagerness to his salutary instruction; he heard with terror the menaces which he denounced,

nounced, in the name of heaven, against wicked, inhuman, irreligious princes, and left him with transports of admiration, and with the most striking proofs of his bounty and regard.'

The Letters of Simpkin the Second, Poetic Recorder of all the Proceedings upon the Trial of Warren Hastings, Esq. in Westminster Hall. 8vo. 5s. in Boards. Stockdale.

Letters from Simpkin the Second, to his dear Brother in Wales. 12mo. 3s. 6d. Bell.

THESE Letters were originally printed in the World; and, when taken, 'out of the World,' our author tells us, that his undertaker is Stockdale. On comparing these different editions, we find the first to be the most full and complete, but Sheridan's remarks on Mr. Middleton's evidence, which are truly humorous, occur only in the second. The address too is peculiar to Mr. Bell's edition. On the other hand, the additional letters, greater accuracy, and the apparent authenticity, render Mr. Stockdale's, on the whole, much superior.

Our readers need not be told of Mr. Ansley and the Bath Guide. These Letters do not possess the unimpaired spirit of that admirable work; but, on a theme apparently unpromising, we receive more entertainment than we could have expected. Some parts are highly coloured, and some characters humourously caricatured. The incidents of the trial are well known, so that we need only transcribe a specimen: perhaps the introduction of Mr. Sheridan's speech will be sufficient. We copy from the octavo volume:

'Permit me, my lords, ere I speak more at large,
To disclaim every motive for making this charge.
Has the nabob complain'd? Is the prisoner accus'd
At the suit of those ladies we say he abus'd?
'Tis the cause of mankind, led by Edmund the brave,
His object is man, from man's baseness to save.
The minister Pitt says, "the Treasury is drain'd;"
But all must admit they are much entertain'd.
However, I'd have it be well understood,
If we have any motive, 'tis certainly good.
My lords, you expect proofs conclusive and strong;
But in that expectation, your lordships are wrong:
From documents written, no proof can we draw,
Nor can any one swear—to what nobody saw.
I'm not pleading excuse for our failing in proof,
For tho' we bring none, we can make out enough:
I shall make out enough from the pris'ner's defence,
By giving my meaning, and taking his sense.
'Tis said, when the house a delinquent impeaches,
The managers should be correct in their speeches;

That

That is, they should make a plain simple narration
 Of facts, well attested, without aggravation :
 That legal chicanery should not assist,
 To give the plain sense an ingenious twist.
 But, my lords, by your leave, the distinction I'll trace,
 Betwixt misdemeanour and capital case;
 For unless we were certain your lordships would hang him,
 The managers' tongues claim a licence to bang him.'

We find the Letters are to be continued ; and some additional ones on the late edition of Bellendenus are promised.

FOREIGN LITERARY INTELLIGENCE.

WE have not been so attentive to the classical publications of the continent, or, in other words, to the foreign classical intelligence, as the subject may seem to deserve. In reality, information of this kind is confined to the publications of the continent, and since it is not always easy to procure them, we must trust to accounts, which have often deceived us, and we may, by these fallacious guides, mislead our readers. We have, however, formerly given a sketch of this kind, and we find our correspondents wish for its continuation ; so that we shall comply with their wishes, and give our Intelligence as correctly and completely as we can.

It would be classical heresy not to begin with Homer. The library of Saint Marc, at Venice, has furnished two manuscripts of Homer, which M. Villoison, a name well known in the literary world, has published at Venice, in folio, with a copious introduction, and numerous notes from the same MSS. The first belongs to the tenth century, and is consequently two hundred years older than Eustathius ; the second, a production of the eleventh century. The first is valuable for having the text with the variations of the older readings, which are to be found in no other manuscripts, as well as indices in the margin to point out the obscure or corrupted verses. The other contains some very useful notes, to facilitate the knowledge of the text. Some other advantages occur in this edition, for which the editor is indebted to a manuscript in the library at Leipzig, and to another from the Vatican : from the latter the observations of Porphyry on the Iliad are extracted. The introduction is full of excellent critical remarks ; and the impression is said to be no less accurate than elegant. From the same collection M. Villoison, in the first volume of the *Anecdota Græca*, p. 226. drew his information of the discovery of two new treatises of Plotinus, one on the influence of the heavens on the earth ; the other on unity, as the origin of the universe. The learned world formed some expectations from this discovery ; but M. Grimm's publication at Leipzig seems to check their curiosity. In this little tract, entitled *Plotini de Rerum Principio, Ennead*
 iii.

iii. lib. viii. cap. 8—10. animadversionibus illustrata Fr. Chr. Grimmio, he has shown that these two treatises are only fragments, to be found in the printed works of Plotinus.

M. Theoph. Chr. Harles had designed to publish an edition of Aristophanes, when he was prevented by M. Brunk. He has, however, printed the 'Clouds' as a specimen of the manner in which the whole was to have been executed. The text and the version of Bergler are followed; and his own observations are printed at the bottom of the page; the notes which follow are copied from Kuster. The preface explains the plan of the projected edition, and contains some curious literary information respecting Aristophanes.

Two editions of Meleager also claim our attention. M. Brunk has published all that remains of this minor poet, at Leipzig, in octavo. Meleager was born on the banks of the Euphrates, in the dynasty of the Seleucidæ, during the reign of Seleucus Philopater. He went from Tyre to Cos, and his works are either short epigrams, or collections from other poets. For the generality of his shorter works the reader was obliged to wade through the vast collection of the Anthologia. The greatest work of Meleager is the Chapter, collected from different authors, whose names he has preserved in an elegy addressed to Diocles. He has entitled this piece the Πανναεποναιδα, and of course gives to each poet the name of the flower which he thinks best adapted to him. Philip of Thessalonica, who lived in the time of Augustus, the historian Agathias, who flourished in the age of Justinian, and Constantine Rephalas, a name in other respects unheard of, added, at their respective æras, other flowers to the 'Garland.' These pieces, in the fifteenth century, fell into the hands of the monk Planudes, who is said to have mutilated the work by injudicious curtailments: it is now however restored. Before this more complete edition of Brunk, M. Munecke had published the Idyllium of Meleager on the Spring, separately, at Gottingen. This poem is taken from the Anthologia, and explained with taste and judgment by the editor.

We find on our list the other minor poets, viz. Theocritus, Moschus, and Bion; but the work alluded to is a translation, in Latin verse, of these authors, by count Zamanga. The world is already indebted to him for a translation of the Odyssey, and of Hesiod, which with his translation of Theocritus, deserve, from the specimens which we have seen, considerable commendation: some of these versions have indeed been formerly published with the Italian translation of Bucchetti, and the notes of M. Carlo Albani. The second, fourth, eighth, eighteenth, twenty-first, and twenty-eighth Idyllia of Theocritus are translated by the abbé Raymond Cunich, the translator of the Iliad. The poems also of Bion have been already translated, and may be seen in the third and last volume of the Literary Journal of Siena, in 1777; but the present version, which

which contains the thirty Idyllia of Theocritus; the eight poems of Moschus; to which are added a very ancient one of 'Love employed in Agriculture,' and the nine Idyllia of Bion, is a very complete, as well as a correct and elegant one.

A new edition of the History of Herodian has also appeared in Germany, by T. W. Irmisch. The first volume, which now lies before us, and is the only one yet published, contains the first book. The text is that of Henry Stephens; the version M. Bergler's; the notes are collected from various editors, and many of them belong to M. Irmisch. The various readings are rather explanations, of no great importance. They are collected from a MS. in the library of Munich; another in that of Saint Mark at Venice, and a third from Vienna: on the whole we expect that this will prove a valuable edition of Herodian. The Anecdotes of Hierocles are also published at Leipzig, in small 12mo. for the use of schools. Hierocles taught the Platonic philosophy in the fifth century, at Alexandria; but these tales may, perhaps with more justice and propriety, be attributed to another author of the same name. *Ηieroκλεος ἀνecδoται*, are accompanied by some modern anecdotes, and are intended by their pleasantry to allure the scholar to the study of the Greek.

We need make no excuse for introducing some account of an edition of the New Testament among the Greek Classics. We allude to the following work: *Novum Testamentum, ad Codicem Vindobonensem, Græce expressum, Varietatem Lectionis addidit Franciscus Carolus Alter, Professor Gymnasii Vindobonensis.* It is comprised in two very thick volumes, large octavo. The work is very valuable, since the library at Vienna is rich in manuscripts of the New Testament, and since the author joins considerable precision to the most interesting modesty. He has taken for his text the MS. marked No. 1. by Lambecius, and 23 in Nessel, without giving the reason of his choice, or describing the manuscript. He has compared with this nineteen other MSS. or editions for the Gospels, which are comprised in the first volume, and eleven for the Acts, &c. which are contained in the second. His accuracy is certainly superior to his judgment, since he has occasionally corrected, as a fault in his text, what is really a different and a better reading. A Greek MS. of the New Testament in the library at Upsal is collated and described by Aurivillius, to which he has added a fac simile of the writing. It is a quarto of 105 pages. The MS. was purchased at Venice, and is numbered 42 in the library of the Academy, to which it was presented by Sparwenfeld. It contains 220 leaves; and some readings which occur in no other MS. are found in it. We are sorry to add, that they do not appear of much importance. Connected with this subject, we may mention a work published last year at Helmstadt. It is entitled *Accuratio Manuscriptorum, quibus Versio Novi Testamenti Philoxeniana continetur Catalogus.* This
catalogue

catalogue is separately printed, though it forms an article in the *Annales Literariæ* of Helmstadt. Ridley, in his Dissertation on the Syriac MSS. of the New Testament, had enumerated fifteen which contain the version of Philoxenus; but, as he had seen only the smallest part of these, it is not surprising that his edition should be corrected in consequence of the laborious researches of Adler and Storr. We do not find in Ridley the MSS. numbered 1, 2, 3, 5, 7, and 14 of Peschito, as well as some others, which M. Adler first pointed out. M. Paullus, the author of this more correct catalogue, mentions nine MSS. of Philoxenus, which contained the Gospels. The No. 1. of Ridley contained only the Acts of the Apostles and the Epistles. The Apocalypse, published by Louis de Dieu, is probably a portion of the version of Philoxenus. There is perhaps another MS. of this version at Florence in the Medicean library, pointed out in p. 50. of Assemani's Catalogue. It is uncertain also what became of the MS. which Dr. Pococke possessed, from which the four Catholic Epistles, which he published, were drawn: as we know M. Paullus has been in England, he has probably by this time discovered it, though he was very reserved in his conversation on this point, and has not been more explicit in his dissertation. While we are speaking of Syriac versions, we may mention the Syrian MS. of the Hexapla of Origen, from the Ambrosian library at Milan, published by M. Norberg at Lunden. It is a quarto of 502 pages, and contains Jeremiah and Ezekiel; but why these books are selected, for they are not the first in the manuscript, he has not explained. The Syriac text is given first, with the translation of the Hexapla of Origen, and critical notes: a Latin version by M. Norberg follows. There appear to be some errors in this translation, from the accounts before us, though it is in general executed with accuracy. The paper and printing are said to be very elegant. The Syriac version of the Old Testament has been separated from the English Polyglot, and published separately in Germany.

We have been drawn from our path, by following collateral subjects, into the regions of sacred literature, though we hope not without profit. We must now return to classical productions. Among the Latins our first attention is due to Virgil; and we congratulate our readers on the completion of Heyne's edition of the first of Latin poets. The Virgil of Heyne is well known; but this is a second edition, altered in many respects, and we think rendered much more valuable. To him we are already indebted for very good editions of Epictetus, Apollodorus, Pindar; and Tibullus; but the Virgil before us rises higher in the scale than his other attempts. In the former edition his commentary related to the verbal construction, and was a little detrimental to the poetic fire of his author. He now examines the works of the bard rather as a critic, and considers not only the subjects, but the conduct of Virgil; his

merit in the arrangement, and in the relative proportions of each part. To the natural history of Virgil he has added nothing to what is found in Martin; but in the other parts of the *Georgics* he has consulted the different agricultural writers among the ancients; while, in the *Bucolics* and *Æneid*, he has compared his author with Theocritus and with Homer. New and more perspicuous arguments are also added. There were in the former edition several articles designed to illustrate different parts of the *Eclogues*, *Georgics*, and *Æneid*: these are now corrected, and some new ones, if we recollect rightly, are added. The text is entirely that of Heinsius: the orthography of that editor may, however, be the subject of some dispute, and at best it is unpleasing. In adjusting the punctuation, M. Heyne has taken uncommon pains, and differs greatly from former editors. In general, we think his judgment has conducted him safely in this difficult tract. Many emendations in the text occur, which deserve great attention, and have often excited our applause. The mutilated and interpolated lines, at least those which are suspected to be so, are pointed out, but are not omitted, seemingly because it would disturb the references, which are generally made by the number of lines. The emendations of Schrader, and the remarks of Mr. Bryant, author of the *Analysis*, are subjoined. The various readings, the index, every useful and ornamental appendage, are to be found in their fullest extent. This edition is dedicated, in Latin verse, to the princes of England, who are now studying at Gottingen; and we hope, by their attention, that they will deserve this honour, for it is no inconsiderable one to be the patrons of one of the most valuable editions that we have seen of any classic, published by one of the most learned men of any age.

From the connection of the subjects we shall mention in this place the dissertation of the abbé Andres on the Episode of Dido and *Æneas*, published at Cesena. His object is to defend Virgil from the anachronism which he has been so frequently supposed to be guilty of, in making these two personages cotemporaries. The abbé draws some arguments from the silence of the ancient grammarians, who used to contend and quibble about the most trifling circumstances; and some, from the scrupulous attention of Virgil to the most inconsiderable fictions, to epithets and expressions: but the principal argument is borrowed from Newton, who considers but twenty-one years to have intervened between the foundation of Carthage and the destruction of Troy. Another more modern chronologist supposes it to be thirty-eight years. M. Andres, from this circumstance, thinks that he has proved them to be cotemporaries; but he has not proved that they could have met on the coast of Africa; or that a woman, who on this foundation must have nearly reached her forty-fifth year, could have been peculiarly attractive to the Trojan prince. Perhaps he may find in this fact an excuse for the hero's having left Dido. He, however, undertakes the arduous task

talk of showing that Virgil did not act improperly by making them lovers, since from various quotations it seems to have been the popular opinion at that time at Rome.

We find a new edition of Horace, published at Strasburg in 4to. by M. Oberlin, which we have not yet seen. It is said, in the *Journal des Sçavans*, to be printed with great elegance; and that the text has been corrected from four MSS. two of the tenth, one of the eleventh, and one of the twelfth century. The old orthography is we find preserved. Ovid's *Ars Amandi* has been published also at Helmstadt, from the text of Burman, By M. Wernstorf. The various readings are added in the margin. The comedies of Terence have also been published at Copenhagen, from the edition of Westerhof, with the notes of the editor, Gudmund Magneus, of Iceland; a copious index, &c. &c. Some notes from other authors are also subjoined. Franzius has, we are informed, at last completed his edition of Pliny, in eight volumes octavo, at Leipzig, after ten years interval. It contains the explanation and all the notes of P. Harduin, with the most respectable commentaries and the most valuable notes which have hitherto appeared. Indeed this seems to be the most complete and valuable edition of Pliny that has been ever published. Sextus Aurelius Victor's *Roman History* has lately been published at Erlangen, for the use of schools, from Gruner's more expensive edition.

While we are speaking of Latin Classics, we must not omit the more modern authors of Latin Poetry; and the first of these which occurs is Serranus Valentinus. Tommaso Serranno was a Spaniard, who died about four years since at Bologna. He undertook to defend the cause of Martial, and to imitate him. His concealed antagonist in Spain was distinguished by the fictitious name of Barbadigno; and, in Italy, he was opposed in a friendly controversy by the chevalier Vannetti. In his imitations of Martial he discovers the precision, the terseness, and the perspicuity of that celebrated epigrammatist, without descending to his abuse, or his licentiousness. He tells us that he was born a poet, in the following easy lines:

‘ Me juvet incomptos ex tempore fundere versus;
Sunt quibus a Lima, laus prope tota venit.
Arti & Nature Pindum divisit Apollo;
Sunt illi vates illius, hujus ego.’

His eulogium on the canon Minzoni, a celebrated preacher and poet is singularly happy:

‘ Minzonus facer orator, quo carmine digne
Laudari possit, Dic mihi Musa? Suo.’

But we shall omit other specimens, that we may have room for the following lines, where our author trifles with all the graces and all the elegance of Catullus, and enters his protest against every indelicacy:

' Veronæ numeri aurei, venite
 Lenes, & faciles & elegantes,
 Quos vates Veneris cupidinisque
 Omni immunditiâ & luto inquinavit,
 Tum cum nequitias procaciores,
 Jocos, deliciasque nequiores
 Ausus virginibus dicare Musis,
 Ego, vos ego fordidi poetæ
 Abstergam maculis pio calore,
 Et cultu faciam novo nitere
 Addam munditias decentiores,
 Queis culti nitidique, jure fitis
 Mundi deliciæ elegantioris.
 Vobis Lesbica nulla jam canetur,
 Meam discite Parthenim sonare,
 Quam simul lepido canetis ore :
 Immixti puerique virginesque
 Jam vos delicias suas vocabunt.'

Let us also in this place mention the Latin translation of Tasso's *Gierusalemme Liberata*, by M. Frambaglia, published at Turin. The design of the author is to give some idea of the beauties of Tasso, to those who are unacquainted with the Italian. A similar translation was published by Domenico Zauni, at Cremona, in 1743; but the present attempt appears to be on the whole superior. We shall transcribe the version of the first stanza :

' Arma virumque cano qui Christi insigne sepulchrum
 Sustulit è durâ sævaque tyrannide Thracum.
 Ingenio multa ille est ausus, multa patravit
 Dextrâ, multa tulit nec non incommoda belli.
 Nequicquam contra vis obstitit effera ditis ;
 Frustra Asiæ & Lybiæ coiere in prælia Gentes ;
 Prospera namque olli fuit alta potentia Cœli,
 Et sacra errantes focios sub signa coegit.'

Our readers will probably anticipate our remark, that this version is more easy and perspicuous than spirited or elegant.

In the little space which remains we shall mention one or two publications connected with the classics, and with classic ground. The first is entitled '*Historico-critical Annotations on the Sallustian Obelisk.*' This was recovered from some ruins, and placed by the present pope, Pius VI. on the Colle Pincio. It has its name from having been formerly erected in the gardens of Sallust. The author expatiates on the propriety of its situation; for an observer in the centre of four streets sees, in three of these, monuments of the same kind: in reality, it is restored to the same hill, though in another part, since it is now near the famous gardens of Lucullus. The Colle Pincio was formerly covered with the gardens of different patricians, and called from thence *Collis Hortulorum*. In the Circus, at the bottom,

the obelisk was probably first raised in the time of Aurelian, who was very fond of the different games, and always resided, when at Rome, in the gardens of Sallust. The name of the hill was taken from the senatorian family Pincia, to whom the gardens belonged at the decline of the Roman empire, five centuries after the first construction. This family supported the gardens with so much dignity, that Theodoric wished to reside there, and directed the ornaments to be removed to his palace at Ravenna. The following elegant inscription was written by the abbé Morcelli, to be engraved on the base of this obelisk :

PIUS VI. PONT. MAX.
 OBELICUM SALLUSTIANUM
 QUEM PROLAPSIONE DIFFRACTUM
 SUPERIOR ÆTAS
 IACENTEM RELIQUERAT
 COLLI HORTULORUM
 IN SUBSIDENIAM VIARUM
 PROSPECTU IMPOSITUM
 TROPÆO
 CRUCIS PRÆFIXO,
 TRINITATI AUGUSTÆ
 DEDICAVIT.

Our author adds some historical remarks on obelisks, which he thinks were first erected in Ægypt, by Mithras, two centuries after Abraham, in honour of the sun. The form is that of a sun's ray, and it was usually adorned on the top by some emblem of the sun. The obelisk was first introduced in Rome, he thinks, in the reign of Augustus; and these monuments were transported from Ægypt in ships, and not on rafts, as many have supposed. The argument in favour of the employment of ships for this purpose is taken from Pliny.

Count Carli, whose visions we formerly examined, has published, at Milan, the first volume of a work on the antiquities of Italy. He commences this account at the period when the Mediterranean was formed by the Atlantic bursting through the Straits of Gibraltar; and he differs from all the ancient historians, in supposing that the inhabitants of Etruria sent colonies to Greece, instead of receiving them from the continent and islands of Asia. The first volume is chiefly confined to the province of Istria; but, if possible, we shall endeavour to give a more full account of this fanciful performance.

M. Formaleone has published, at Venice, the Philosophical and Political History of the Navigation, Trade, and Colonies of the Ancients in the Black Sea. This route of commerce he wishes to see again frequented. Perhaps it would not now be found very commodious; but, with the most sanguine expectation of its renewal, he purposes to give the ancient and modern history and geography of this sea, at a great extent.

Whatever may be his views, the result will undoubtedly be curious, entertaining, and instructive. We shall, in some future volume, mention his progress and success.

MONTHLY CATALOGUE.

DIVINITY, RELIGIOUS, &c.

Sermons on different Subjects, left for Publication by John Taylor, LL. D. Vol. II. Published by the Rev. Samuel Hayes, A. M. To which is added, a Sermon, written by Samuel Johnson, LL. D. for the Funeral of his Wife. Svo. 4s. Boards. Cadell.

IN our LXVIth volume, p. 443. we reviewed the first volume of these Sermons, which have been attributed with great confidence to Dr. Johnson. We examined that volume at some length; and, without entering at all into the question, to whom they may be originally attributed, we can truly say that these discourses possess all the energy, all the perspicuity, all the pointed accuracy of the former volume, which would not have disgraced Johnson.

There is one Sermon, of which we anticipated the merits, and almost wished to overleap the intervening pages, that we might more quickly arrive at it, we mean that on the Sacrament, from 1 Corinth. xi. 29. Our author does not explain away the word *κρίμα*, translated *damnation*; but gives a different view of the meaning of eating and drinking unworthily:

‘When eternal punishments are denounced against any crimes, it is always evidently the intention of the writer to declare and enforce to those, that are yet innocent, the duty of avoiding them, and to those who have already committed them, the necessity of repentance, reformation, and future caution. For it is not the will of God, that any should perish, but that all should repent, and be saved. It is not by one act of wickedness, that infinite mercy will be kindled to everlasting anger, and the beneficent Father of the universe for ever alienated from his creatures; but by a long course of crimes, deliberately committed against the convictions of conscience, and the admonitions of grace; by a life spent in guilt, and concluded without repentance. *No drunkard or extortioner, says the Apostle, shall inherit eternal life.* Yet shall no man be excluded from future happiness, by a single instance, or even by long habits, of intemperance, or extortion. Repentance and new life will efface his crimes, reinstate him in the favour of his judge, restore him to those promises which he has forfeited, and open the paths to eternal happiness.’

On the whole, we think this additional volume a valuable acquisition to the literature of the pulpit, and we strongly recommend it, not only to those young divines who are unable or unwilling

willing to compose their own sermons, but to masters of families, as admirably calculated for the evening instructions.

Wisdom's Dictates; or a Collection of Maxims and Observations concerning Divine and Spiritual Truths. Extracted from the Works of various Spiritual Writers, and particularly from those of Emanuel Swedenborg. 8vo. 1s. 6d. sewed. Chalklen.

Though we have been much pleased with this manual of mysticism, and entertained with the eccentricities of the human mind, when freed from the guidance of reason, and the regulation of judgment, yet we think it would not be generally satisfactory to give a detail of it. We shall select a short specimen, with the application.

'Sect. 76. The spiritual world must be more peopled with spiritual inhabitants, than the natural world is with natural inhabitants: but how little do men know of that state!

'77. The spiritual world is united to the natural world, as soul is to body.

'78. All the influences of the spiritual world terminate in the natural world, and its subjects.

'80. Every subject in creation possesses virtues answering to its corresponding spiritual principle, and the noblest system of medicine will hereafter be founded on that knowledge.'

'90. Every subject whatever, that is found in the natural world, however external, insignificant, and minute it may appear, corresponds to a principle in the spiritual world.

'91. The natural world is the body of the spiritual world; and every part of it answers to some principle in those spiritual societies which are therein.'

'101. All the qualities of the unclean subjects answer to the nature of the evil principles in the spiritual world, and in man, unto which they correspond: and as evils and falsities are made to serve for the purification of goods and truths, so those principles will hereafter be used in medicine, for the dispersion of corrupt principles in the body, answering unto diseases of the spiritual mind.'

Two Discourses. Addressed to the Guardians and Children of the Asylum. Preached in the Chapel, March 8, 1789. By the Rev. Samuel Hopkinson, A. M. 4to. 1s. 6d. Simmonds.

Mr. Hopkinson's Sermons appear to us to be rational, pious, and practical. The first, on 'The Vanity of Human Life,' from which the preacher is led by his text (Ps. xc. 12.) to exhort his hearers to apply their 'hearts unto wisdom,' is a little exceptionable, from the degrading light in which human nature is placed. The scope of his argument did not require it, and the representation is partial, and, we think, unjust. The inferences, however, and the address to the guardians of the Asylum are perfectly proper, and enforced with great energy.

The second Sermon, on 'The Influence of Example,' from Matth. v. 16. is, in our opinion, a very good one. It has

been censured, we find, as departing from that candour and charity which Mr. Hopkinson in the former discourse so much commended. But we find no reason for the accusation. In a literary view we may remark, that our author is much too minute in his quotations, and occasionally a little too incorrect in his language. The errors of the latter kind are, however, very few.

Apostolical Conceptions of God, being the second Part of an antecedent Publication. 8vo. 2s. Herdsfield.

In our XLIII^d volume, p. 228. we mentioned the first part of these Conceptions. The author continues to soar above our comprehension, and probably to many of his readers being equally dull, he is indebted for that polemical security which he seems to wonder at.

An impartial Inquiry into the present State of Religion in England. By Samuel King. 8vo. 2s. Robinsons.

Mr. King's Enquiry into the State of Religion leads him to explain what religion is; and we find it to consist, in his opinion, in the doctrines of Mr. Wesley. Of course, true religion, if any where to be found, is within the pale of his sect. But unfortunately there are some doubts of its existence even among the initiated.

Reflections on Faith. 8vo. 1s. Dilly.

These calm, candid Reflections, are dedicated to Dr. Horsley and Dr. Priestley. They are truly Christian; for they lead to benevolence, peace, charity, and good-will.

Meditations, chiefly for Women in Pregnant Circumstances. 8vo. 1s. Richardson.

We cannot greatly approve of Meditations which continually bring before the mind of pregnant women the impending danger. They should be rather comforted with the very great probability of escape, and every chearful view should be encouraged; for, in this situation, they are naturally solicitous, and often unreasonably timid.

Essays on several religious Subjects. By Joseph Milner, A. M. 8vo. 2s. Dilly.

If we have ever passed over the tracts of the Methodists with the general censure of their containing the cant of a sect, it is because the greater number of the authors of this class, instead of defending their peculiar tenets, or coolly reasoning on those parts which they wish to support, borrow arguments from internal illumination, and dress them in all the extravagance which the warmest imagination can dictate. Mr. Milner was by no means free from this fault in his examination of Mr. Gibbon, which he led us to recollect, by mentioning our criticism on it, in September, 1781. In the Essays before us he is more calm and rational; he explains the tenets of Methodism, and

and proceeds to examine some other religious subjects. The principal tracts are in answer to some of Mr. Ludlam's Theological Essays, concerning the influence of the Holy Spirit.

To engage in discussions in defence of, or in opposition to, Methodism (we mean not to use the term offensively), is certainly out of our track. Since the days of Dr. Clarke, the opinions of the church of England have greatly changed; and the former articles have been often doubted of, and not unfrequently opposed, in the pulpit and in separate publications, by clergymen of the first character and abilities. Were we to engage with each of these authors, and reply to their arguments, our Review would not contain the theological works only. It is enough to observe and to distinguish their several merits in general; and we can now add, that Mr. Milner still perseveres in his former principles, but reasons with more coolness and, we think, with more accuracy than before. Yet his arguments are still far from being conclusive.

Scripture Characters; or, a practical Improvement of the principal Histories in the Old Testament, from Adam to Joshua inclusive. By T. Robinson, M. A. 12mo. 3s. 6d. Boards. Dilly.

In this little practical volume Mr. Robinson delineates the different characters of the patriarchs and some other distinguished persons of the Old Testament. He purposed to examine, in the same manner, the characters of those who are mentioned in other parts of the Old Testament, and in the New; but the undertaking is too extensive to be accomplished at present. Under each character, he takes occasion to recommend every trait of virtue and religion, and to dissuade his hearers, for those Characters were first delivered from the pulpit, from following the examples of immorality and impiety, which are occasionally found in the sacred history.

Parochialia; or, Instructions to the Clergy in the Discharge of their Parochial Duty. By the late right rev. Thomas Wilson. 12mo. 2s. Dilly.

Maxims of Piety and of Christianity. By the late right rev. Thomas Wilson, D. D. 12mo. 2s. 6d. Dilly.

These excellent little works of the late venerable bishop of Sodor and Man cannot be too often published, or brought too easily within the reach of every purse. We must consequently approve of republications of this kind.

The Christian Officer's Panoply: containing Arguments in favour of a Divine Revelation. By a Marine Officer. 12mo. 2s. 6d. sewed. Matthews.

The author's piety will cover a multitude of sins; and this familiar Socratic dialogue may be essentially useful. We recommend, therefore, this 'Panoply,' not only to the author's brethren of the marines, but to the army and navy in general.

A Review

A Review of the Debate now in Agitation amongst the Baptists in the West of England; on the Subject of Unscriptural Prayers and Doxologies. 8vo. 3d. Johnston.

This is rather a history than a review; for we cannot call that reviewer a brother, who is manifestly of one party, and who descends from the office of an historian, to enter the lists as a combatant. But we ought to add, that he does not appear to be deficient in candour and abilities.

A Letter to the Rev. Mr. Caleb Evans, M. A. By William Huntington, S. S. 8vo. 1s. 6d. Terry.

It is not easy to give an account of a continued commentary on an unpublished work: besides Mr. Huntington (what can S. S. after his name mean?) is one of the elect; and these gentlemen sometimes rise above the conceptions of common understandings. The original ground of dispute seems to have been some expressions of Mr. Evans' respecting our author, when he once preached at Bristol.

Observations on some of Mr. Thomas's Remarks on Mr. Bradford's Reflections upon the Baptist Circular Letter, dated at Aulcester, in June, 1786. By J. Tomkies. 12mo. 9d. sewed. Robinsons.

Mr. Bradford's Reflections on the Baptist Circular Letter called for some remarks from Mr. Thomas, and Mr. Tomkies has replied. The merits of each party we cannot easily ascertain: it seems to be a local dispute, carried on without any great display of abilities or learning on either side.

A Vindication of a Printed Letter addressed to the Calvinistic Baptists of the Western Association, on the Subject of Doxologies; from the Remarks of a Member of the Western Association. By a Baptist. 8vo. 3d. Johnson.

This Vindication refers to one of those polemical disputes in a remote corner, from which literature, and we fear religion, can derive little benefit. We have already glanced at the subject; but a glance only convinced us that our readers will obtain little advantage by our pursuing it.

M E D I C A L.

Observations on the Nature and Properties of Fixible Air, and on the salutary Effects of the Aqua Salubris, in preserving Health, and preventing Diseases. By John Melvill, M. D. 8vo. 2s. Newbery.

Dr. Melvill employed the mephitic water, which he calls aqua salubris, in his own complaint, a troublesome chronic rheumatism, with success. This led him to farther enquiries and more extensive trials. He thinks 'the rheumatism, gout, gravel, stone, scurvy, and many other chronic complaints,

plaints, as well as some acute ones, are owing to a deficiency of fixable air in the system; and that 'elementary fixable air is the preserving invigorating principle of health and strength in every living creature.' This opinion differs, in many respects, from those usually entertained, particularly so far as it respects the gout; but facts must at last determine, and to these we must refer. Our author has received benefit from the mephitic water, and he has benevolently recommended it. We must confess that we should have paid more attention to his opinions, if he had not advertised it for sale.

Medical Essays. I. An Essay on the Principles and Manners of the Medical Profession. II. An Enquiry into the Merits of Solvents for the Stone. With Additions. 8vo. 2s. 6d. Boards. Doddsley.

We have examined these Essays in our LVth volume, p. 239. and in our List, p. 393. respectively. Some additions are, it is said, made to each; but the author's sentiments, so far as we recollect, are not materially altered: indeed the title only appears to be new. They are written by Mr. Newman of the Corporation of Surgeons.

An Essay on the Preservation of the Health of Persons employed in Agriculture, and on the Cure of Diseases incident to that Way of Life. By W. Falconer, M. D. F. R. S. 8vo. 1s. 6d. Dilly.

In our LXVth volume, p. 456. we shortly mentioned this Essay as it appeared in the fourth volume of the Letters and Papers of the Bath Society. We are glad to see that so useful a work is republished in this commodious form.

N O V E L S.

The Triumphs of Fortitude, a Novel, in a Series of Letters. In 2 Vols. 5s. Richardson.

Some very young lady seems to have 'dipped her fingers' in ink for the first time. Her production contains much romantic love, little probability, and less interest.—Fye, miss! indeed these pretty fingers may be better employed.

The Man of Benevolence, 12mo. 2s. 6d. Hughes and Walfsh.

The exertion of Benevolence procures the hero a rich and amiable wife—The reader will not want the application of the fable; 'Go, and do thou likewise.' In other respects this novel scarcely rises above mediocrity.

Darnley Vale; or, Emilia Fitzroy, a Novel, by Mrs. Bonhote, Author of the Parental Monitor, &c. 3 Vols. 12mo. 9s. Lane.

This is a very interesting and pleasing novel; it may be placed in the first rank, and probably might be arranged at an equal distance from the first and the last of that rank. The author, particularly towards the conclusion, steps too nearly in the steps of Cecilia. The whole, we have said, is pleasing and interesting; and we may add also, that the story is well conducted, strictly moral, and unfolded with skill.

Harriet

Harriot and Sophia; or, the Test of Love: including several entertaining and affecting Narratives, never before made public. Written by a Lady of Distinction. 2 Vols. 12mo. 5s. Allen.

We remember the substance of these narratives, which, instead of being included in one story, are independent of each other. We do not know what kind of 'distinction' the lady who wrote, or more properly transcribed them, deserves; but in the republic of letters it is not a very honourable one.

The Modern Husband, a Novel, in a Series of Letters, by the Author of Lucinda Osborn. 2 Vols. 12mo. 5s. Bateman.

If an author has written a novel, be it good or bad, praised or blamed, it is now the fashion to characterise herself, for, as in this instance, most of the novel writers are females, by her former production. The young lady, who wrote *Lucinda Osborne*, is now, we suspect, married; and, from an *innocent* girl, seems to have become a good and *experienced* wife (*Critical Review*, vol. LXIII. p. 226.) But we would advise her to practise the virtues of Mrs. Bouverie, rather than describe them, and emulate the pleasing cheerfulness and discreet taciturnity of Mrs. Wentworth, instead of framing adventures to bring these qualities forward to public notice. In the former line, she may become estimable; in the latter, she never will be famous.

Rosenberg, a Legendary Tale, by a Lady. 2 Vols. 12mo. 6s. Lane.

From the title of this tale, professedly *legendary*, we were led to expect that the imagination and the fancy would be more attended to than the judgment, and that the wonderful would be more predominant than the probable. We were not greatly deceived; yet the imagination is strongly and forcibly interested, particularly in the tale of the Haunted Castle. Perhaps the cold hand is too nearly allied to a similar incident, in the Fragment of *Sir Bertram*, and the murderer's neglect of the valuable furniture of the house not very satisfactorily accounted for. But, notwithstanding these, and a few similar errors, the young lady's tale is interesting and amusing: the wilder horrors astonish; and the more familiar scenes entertain us.

The Test of Honour. By a Young Lady. 2 Vols. 12mo. 5s. Abraham.

This little story is related in an artless style; but we cannot compliment the young lady on what appears to be her first attempt. There is little to commend in the conduct of the plot, or in the delineation of characters. The whole is generally trifling, and frequently improbable.

The Countess of Hennebon, an historical Novel, in 3 Vols. By the Author of the Priory of St. Bernard. 12mo. 7s. 6d. Lane.

We have stretched our recollection of the situation of different parts of France to the utmost bent, without being able to fix on one spot where Hennebon can be situated, consistently with

with the events of the story. We have owned our predilection for historical novels, chiefly because the idle readers of these works might, in this way, have some remote chance of information. But, where history and geography are so repeatedly violated; where probability can scarcely be found; where names and titles are constantly mutilated and disfigured, the whole must be pronounced contemptible.

MISCELLANEOUS.

A Review of the Life, Character, and Writings of the Rev. John Biddle, M. A. who was banished to the Isle of Scilly, in the Protectorate of Oliver Cromwell. By Joshua Toulmin, A. M. 12mo. 2s. in Boards. John'on.

Mr. Biddle was the father of the Unitarians in this kingdom; and Mr. Toulmin, who wrote the Life of Socinus, has become his biographer, on the same principles, probably, which led him to his former biographical work, and to some other Socinian discussions. He is eager to tell us that Mr. Biddle declared his sentiments to have been derived from the Bible, without having been taken from any Socinian work. We have no doubt that tenets of every kind may be derived from the Bible, for the purest fountain may be changed by the channel through which it passes; and, if the purity of Socinianism be boasted, we must confess, that to us the New Testament holds out a very different doctrine. Mr. Biddle was persecuted by the ecclesiastical powers of that period; and these were Presbyterians: for this sect, when in power, was not very tolerant.

‘In the course of the contest, the Presbyterians, for a few years, gained the superiority. All those measures were then right, which before they felt to be unjust and oppressive; because now they were used in the cause of God and truth. Power blinded and corrupted them, as it had done before the Episcopalians. An ecclesiastical hierarchy, in every nation, in every age, under all civil revolutions, has been inimical to truth, and a bar to reformation.’—

— ‘It is an honour to the English Protestant Dissenters of this day, and a ground of devout thankfulness, that Presbyterianism hath no existence among them. They who, very improperly, are called Presbyterians, as consistent Protestants, and as genuine advocates for liberty, have no rivals, and but few equals.’

There is undoubtedly a difference in the tenets between the Presbyterians of that period, who were generally Calvinists, and the Dissenters of this day; but it remains to be proved, whether there is any change in their disposition; and probably the possession of power will not bring this change to the test.

On the whole, this Life of Mr. Biddle is a very respectable work: Mr. Toulmin gives a short abstract of his sufferings and his writings. He was evidently able, zealous, and disinterested;

ed; but his zeal hurried him into difficulties; and his abilities excited opposition, which we fear did not, in the end, promote the cause of religion.

Authentic Copy of the Proceedings of a General Court Martial, held at the Horse Guards on Friday the 26th of June, 1789, on Hugh Debbieg, Esq. on three Charges exhibited by his Grace Charles Duke of Richmond, &c. 4to. 2s. Debrett.

The charges exhibited by the duke of Richmond against colonel Debbieg were, First, For writing to him, the commanding officer, a letter containing disrespectful expressions towards him, and imputations of ignorance and neglect of his duty as master-general of the ordnance, to the prejudice of good order and military discipline: Secondly, For having caused to be published a letter addressed to the same nobleman, and imputing to him a system "only calculated to invite the enemy into the very bosom of Great Britain." And Thirdly, For having made public his opinions, relative to the defences of the kingdom, contrary to his duty as an officer. Colonel Debbieg was found guilty, by the court-martial, of each of the charges above mentioned, and was adjudged to be suspended of pay and duty, as a colonel of the corps of Royal Engineers, for the space of six calendar months.

A Companion in a Tour round Lymington: comprehending a brief Account of that Place and its Environs. By Richard Warner, Jun. Small 8vo. 4s. in Boards. Faulder.

We have read this short description of Lymington, Southampton, New Forest, Christchurch, and the Isle of Wight, with great pleasure. The author has drawn the antiquarian researches from the best sources, and displays no little information and learning. It would not be very advantageous or profitable to follow him particularly, as many parts of this Tour, and the history of many of the objects, is well known.

We may however remark, that in our examination of ancient fortresses, we have often found apparently Roman remains different in some respects from the pure Roman models. Mr. Warner finds a similar difficulty, in p. 21. We have usually accounted for it, by supposing that the Roman fortress had in future times been in the possession of Danes and Saxons, who had either altered or added to the intrenchments which they found; and this we think more probable than to suppose that the generals who served in Britain departed from their usual plans, when there seemed no variety of circumstances to account for such a variation. Some of Mr. Warner's etymologies are not, we think, well supported, particularly that relating to Ambrosius. It may also be doubted how far good policy would support parliament in assisting the salt-works at Lymington, while, by the same means, it would injure those at

at Namptwich, &c. which have at least an equal claim to its protection. These are trifling blemishes: a few others of a similar kind might be mentioned; but they do not greatly detract from the merit of this little work, or induce us to lessen the character we have already given of it.

The Royal Tour to Weymouth, and Places adjacent, in the Year 1789. Communicated by the Brace of White Greyhounds. 8vo. 2s. Ridgway.

This though the first will probable not be the last squib on his majesty's Western Tour. These greyhounds seem to forget their honest nature, and fawn a little too servilely on the prince.

Further Remarks on two of the most singular Characters of the Age. By the Author of the Critique on the Conduct of the Rev. John Crosse, Vicar of Bradford, and the Rev. William Atkinson, Fellow of Jesus College, Cambridge. 8vo. 2s. Debrett.

In our XLVIIth volume, p. 470, we noticed the Poetical Essays of the rev. Mr. William Atkinson, and remarked that a second edition had appeared before we had seen the first. 'Trim,' our brother Reviewer, criticised these Essays, and has explained to us the circumstance which we could not account for: it seems to have been no uncommon piece of authorship to assist the heavy sale of a large impression; but this critique has never reached us. These further Remarks contain some very severe reprehensions of the conduct of the vicar of Bradford and Mr. Atkinson. Trim writes with shrewdness and with spirit; but, at this distance from the scene, we cannot ascertain the justice or the propriety of the accusation. We hope, for the credit of the clergy, our critic has been misinformed, or is mistaken: yet, if these things are so, thus should they be reprehended.

A Companion to the Leasowes, Hagley, and Enville; with a Sketch of Fisherwick, the Seat of the Right Hon Earl Donegall. To which is prefixed, the present State of Birmingham. 8vo. 2s. Robinsons.

This little Sketch gives a description of the beautiful scenes which Shenstone and Lyttelton planned, and which, in the hands of the present possessors, have been somewhat altered. We perceive, however, no material variation, from the state in which we visited them twenty years since. The other scenes described will be sufficiently understood from the title. But what shall we say of Birmingham, 'the grand toy-shop of Europe,' the spot where art, ingenuity, and mechanism, have united to dazzle and astonish the world? Its population is fifteen times as great as it was a century ago; but its poor-rate, our author tells us, amounts to thirty times the sum collected at the same period!

A Short System of Polite Learning. Adapted for Schools. 8vo. 2s. Bent.

We have looked over this little work, and find no objection of importance, except to the title. We fear that the arts and sciences are not in so great estimation, among the higher ranks, that the elements can be styled a '*System of polite Learning.*' In other respects, the explanations are perspicuous, familiar, and sufficiently correct: we cannot compliment the author on perfect accuracy; but we have discovered no injurious errors.

The Culture of Forests; with an Appendix, in which the State of the Royal Forests is considered, and a System proposed for their Improvement. By Lieut. Col. A. Emmerich. 8vo. 2s. 6d. Printed for the Author.

We think col. Emmerich's work, in many respects, an interesting and useful one. His directions for sowing and transplanting trees; his plan for the management of forests, and his urgent recommendations for restoring and repairing the ruined state of the forests of this kingdom, we know to be in general just, and we believe them to be equally salutary. Our author's language, even with the assistance of Mr. Cullen, is sometimes inaccurate; but all the defects and errors will probably be supplied and corrected in his projected larger work.

C O R R E S P O N D E N C E.

'VIR MEDICUS' seems to be nearly related to 'Homo Medicus,' who applied to us some time since, and by the same conveyance sent a letter of a similar purport to another Review, from whom we had differed greatly on the subject of his letter. His compliments and his attention were, of course, suspicious, and we declined any farther connexion. Even in the present instance, we can only say, that our edition of Tralles' *Ufus Opii* is in four thin volumes quarto, published at Breslaw in 1774, 1777, 1782, and 1784 respectively. The three first volumes are a second edition enlarged; the preface we alluded to is in the last volume. We forget the price we paid for it; but believe it cannot be procured, except by accident, without sending purposely for it to Germany.

AS we have not at present Mr. Gregory's work in our hands, we cannot ascertain the fact relating to the note; but we greatly mistake if some hint of Chatterton's having received the pernicious lessons of infidelity from these authors is not added. We are sorry to find our Numbers so scarce or so little known; but we cannot at present add to the information contained in them. We can no longer doubt of Mr. Gregory's intentions and opinion, after his assurances; but it is a little remarkable that, when he had strongly enforced some weak arguments in favour of Chatterton's claim, he should have omitted to mention his trials to give parchment the appearance of antiquity.

